WORKABLE PLANS FOR WIDE-AWAKE CHURCHES

CHRISTIAN REISNER

Class BV652

Book .R45

Copyright No.

COPYRIGHT DEPOSIT.

WORKABLE PLANS FOR WIDE-AWAKE CHURCHES

By

CHRISTIAN F. REISNER, D. D.

Pastor of
Grace Methodist Episcopal Church
Denver, Colorado

CINCINNATI: JENNINGS AND GRAHAM
NEW YORK: EATON AND MAINS

BV652
.R45

LIBRARY of CONGRESS
Two Copies Received
SEP 26 1906
Copyright Entry
Aug. 24, 1906
CLASS A XXc., No.
15389.
COPY B.

COPYRIGHT, 1906, BY
JENNINGS AND GRAHAM

To our
Fathers in Pulpit and Pew
Who Laid
Broad and Deep Foundations
for the
Glorious "NOW"

CONTENTS

Chapter		Page
I.	Training and Teaching in the Sunday-school,	21
II.	Organizing the Sunday-school for Results,	41
III.	The Church Caring for the Children,	61
IV.	Young People Organized for Service,	89
V.	The Downtown Church at Work,	116
VI.	Successful Sunday Evening Services,	132
VII.	Midweek Prayer Service: Interest and Profit,	152

Chapter		Page
VIII.	Advertising the Church and Its Services,	166
IX.	Winning and Working the Men,	200
X.	Calling and Christian Cordiality,	216
XI.	Revival Efforts Bring Results,	232
XII.	Money for the Church and Allied Interests,	259
XIII.	Methods for Arousing Missionary Interest,	281
XIV.	Miscellaneous Matters, Church Membership, Clubs, Woman's Organizations, etc.	300
	Index,	323

INTRODUCTION.

Origin of Book

"WORKABLE Plans for Wide-awake Churches" comes out of the reading, thinking, correspondence, and experience of a busy city pastor, who falls far below his own ideal. God has honored and blessed the use of many plans here given. Large joy and some fruitage have come from their use. Two years ago the president of the Ministerial Alliance of Denver, Rev. J. H. Houghton, Rector of St. Mark's Episcopal Church, without consulting the author assigned him a paper on the subject of Modern Church Plans. By the vote of the Alliance the paper was printed and over two hundred copies engaged by the members. A few Eastern papers secured and reviewed the pamphlet, and requests came by mail until a second edition was exhausted. A number of men with successful records made an earnest request that the pamphlet be enlarged into a book. After many fears and some hesitation, their words led to the task and the book came into shape. It is far from ideal, but it has some signs of being practical.

"Haste" slowly

All plans for religious work must be fitted to the local community. The pastor who said, "I usually try everything I hear of, if I have a place for it in my field," has the right attitude. Some conservative Churches may hesitate, but kindly and careful conferences will win the Governing Boards over to a trial, at least, and this will open the way for future activity. Though it is a hard lesson for some of us to learn, yet in making innovations of any sort we must "make haste slowly."

John Wesley

The Church of varied plans has grown much more rapidly than any other sort. John Wesley, even in his day, was an innovator. He preached in graveyards, standing on the foundation of the past and looking into the future, and in foundries carrying the gospel to the unchurched masses. He practiced medicine, even to the opening of a dispensary; spoke and wrote on political subjects; was a theologian, a grammar text-book compiler, and a peddler of books.

Work the plans

It is unwise to spend all time and strength on new plans. It is better to work one than evolve twenty. The methods should be no more prominent than the skeleton of a sermon or the ribs of a man. They must all bend to one end, the making of men righteous in every relation of life, by introducing them to Christ, the King and Savior of mankind. Without this end in view our work will be in vain, and the result as an ashed home. With this goal in view, and without "dabbling" in anything else, we should spend and be spent until, with Paul, we may bear in our body the "marks of the Lord Jesus," and declare that we have "fought a good fight" and have kept the faith.

Endure patiently

With all our knowing we must know ourselves, God, and the people; then lovingly, kindly, trustfully, and confidently go forward. Be prepared for, but unmoved by, criticism. Be ready for, but never angered or unbalanced by, opposition. It is sad, but true, that success creates a jealousy that gives disheartening blows; but

> "Jest do yer best, an' praise er blame
> That follers, that counts jest the same.
> I 've allers noticed great success
> Is mixed with troubles more or less.
> An' it 's the man who does his best,
> Et gits more kicks than all the rest."

One pastor writes: "Our motto is—'Keep sweet and keep a "movin" ' in unbroken harmony and co-operation,

mutual concessions, and no quarrels. Brotherly love is a Church's richest asset."

Let these words of Phillips Brooks speak to you from a framed card on the study wall until peace calms and steadies in every storm:

"Here is my work to do, not to worry over. My work I say; but if I can know that it is not my work but God's, should I not cast away my restlessness, even while I worked on more faithfully and untiringly than ever?"

The Fathers' foundation

The informed, well-balanced man will in no wise minimize the work or the methods of our fathers. Only alertness, steady, hard work, and a fine adaptation to the times and surroundings in which we live will make it possible to equal them. The pioneers in pulpit and pew laid broad, deep, splendid foundations for the future. They saw the pattern in the Mount and started God's building on a grander scale than Solomon ever dreamed of. We must push it on to completion. It is the sign of smallness to talk about the mistakes, narrowness, and weakness of the fathers. It shows a poor conception of their times and tasks. In proposing new plans and speaking of the strenuous days now upon us, there is intended no reflection on other times. The Revolutionary days, the time when circuit-riding pioneers shoved out across trackless plains and over precipitous mountain trails, enduring hunger, cold, deprivation, and loss; the Civil War testings,—those were strenuous days that all but put to shame the hardest work of to-day's pastors.

Success possible

Success is in the reach of every consecrated minister. He can pray for and expect sheaves if he is God's sent-out laborer. If there is no harvest, either the sower is using the wrong seed or is not in the right field. The promise is clear and positive, "My Word shall not return unto Me void."

"To be as good as our fathers we must be better." It is

the same with success. The past century has witnessed wonderful changes in every line. Almost everything is done differently. Solomon's declaration, There is "no new thing under the sun," is true concerning primal elements, but not concerning outward forms. Cotton and wool and linen will always form the basis for clothing, but the methods of raising and preparation and the styles and shapes are different. Compare the first Baltimore & Ohio Railroad engine, with its water barrel tank, with one of the present mountain climbers. Contrast the newspaper, giving an account of Washington's death, with a metropolitan sheet of to-day. Search out a scientific text-book of thirty years ago and place it beside one used now by a fourteen-year-old boy. Read one of Jonathan Edwards's or John Wesley's sermons, and compare their putting of truth in the blazing words of a literal hell-fire with the modern presentation. Men yet remember the rarity of a new book or magazine or any other strong counter attraction to the Church.

Changes

Preacher's prominence

The unschooled circuit-rider was the newspaper, magazine, encyclopædia, and faith-former for his congregation. The preacher could consume two or three hours with one sermon and have a crowded house. New England talked theology as freely and generally as Colorado did free silver a few years ago. There was no salvation outside of accord with a certain stated form of doctrine, for most people, and certainly none for those who did not profess faith in the historical Christ. The Church, as the repository of truth, was influential and indispensable. It dealt positively and almost solely with the future life. Righteousness as such, and present world conditions commanded little attention. Even in abolition New England a pulpit slave-opposer was charged with preaching politics and was discharged.

Message changed

The attitude of religion toward the world has altered, and, of course, the position and work of the Church is

changed. As Josiah Strong, in his book, "Religious Movements for Social Betterment," declares, the emphasis has changed from the salvation of the "soul to that of the man." Once, religion was defined as "right feelings growing out of right relations to God." The minister had nothing to say about dirty faces, bare backs, empty stomachs, but only about saving the soul. He mentions three things contributing to bring this about:

First. Civilization has changed from the individualistic to the social.

Second. Science has demonstrated the interdependence of body and mind and the influence of physical conditions on the spiritual life.

Third. It is now understood that the kingdom of God has to do with this world and is to be realized here.

Different emphasis

He further points out that the change is manifested by four signs. First. A different church architecture; gymnasium, parlors, class-rooms, swimming pools, etc., are now added. Second. The practical application of religion to every-day affairs; and, Third. The success of these plans in getting a new hold of the multitude that was drifting away from the Church. Fourth. The Churches no longer emphasizing formal creeds, but social cures, find themselves practically agreed as to ·ethod, and so are coming closer together.

Revival prediction fulfilled

In 1902, Dr. Strong predicted in "The Next Great Awakening" a glorious revival, in which the emphasis would be placed on righteousness. He was an optimistic prophet, for since then Philadelphia has been liberated, Missouri set free from the bosses, and the corporations that grasp and crush have been checked. A thousand similar tasks have been undertaken and accomplished. The Churches are filling up. Every denomination is showing splendid annual increases in membership, and revivals are popular in all the land. The

pessimists are losing caste and are hunting darkness to hide in. The night fleeth away, the day is at hand, and the King draweth nigh. "Lift up your heads, O ye gates: and be ye lift up, ye everlasting doors; and the King of glory shall come in."

The Church's authority

Times have changed. The Church has lost its traditional position. It must prove its power and divinity by its fruits. But this is Jesus's method. He answered personal inquiries by declaring that if any man would do His will "he should know of the doctrine." "By their fruits ye shall know them." Claims and history do not give authority. We must by our work prove our right to support and existence. Hence our theology must fit and bear the strains of every-day life. It must meet man and help him in every condition and place.

Credit to Christ

The world has adopted Christ's standards, but is now backward about giving Him the credit. We must go out in the "highways and hedges and compel them" to come into the feast where He is crowned King. Then the battle is won. The banishment of the old, artificial separation between the secular and the sacred is a blessing. When men learn that it is not only necessary but possible to do all things in the "name of the Lord Jesus," religion will be recognized as everywhere practicable.

Church methods

Methods, like a body, must have life, if effective. They can not be "Church methods" unless they are purposed and fitted for the expression of Christ's life and spirit. Too many methods are as cumbrous as too much baggage in European travel. They must fit the man as David's sling, and not Saul's armor, did him. They must be centralized—shot peppers, but a bullet pierces.

Church claims

A pastor should be the general, no matter how many assistants are employed or organizations utilized. Rev. F. B. Meyer is president of every organization in his Church.

This is not necessary or wise. The tactful pastor can keep himself at the heart of things. He should understand and direct all the machinery. It is sad to see so many pastors hampered by poverty. Men must recognize the right of the Church to their support. Everybody is benefited by the Church, as they are by a city, country, or State government. In fact, these organizations are futile without the Church. In this busy day, with its wide demands, it is unfair not to give the ordinary city pastor paid assistants. The men who are bringing things to pass have this sort of help. Ruggles Street Baptist Church, Boston, has three associate pastors, and eleven other paid assistants. Professor Thwing, in "The Working Church," contends that every Church with more than three hundred members ought to have an assistant.

Pastor's assistants

A number of pastors whose names were furnished by denominational Church papers were written to and asked fourteen questions. These men are frequently quoted in the body of the book without designating either their city or Church. Those who replied were:

Pastors addressed

From the Presbyterians.—Rev. Wilton Merle Smith, of Central Church, New York City; Rev. John D. Countermine, Philadelphia; Rev. Clelland B. McAfee, Lafayette Avenue, New York City; Rev. Charles Stelze; Rev. Paul B. Jenkins, Linwood Avenue, Kansas City; Rev. John T. Faris, Markham Memorial, St. Louis; Rev. George C. Peck, Elm Park, Chicago.

From the Congregationalists.—Rev. W. A. Bartlett, First Church, Chicago; Rev. John Faville, Peoria, Ill.; Rev. Frederick T. Rouse, Appleton, Wis.; Rev. Henry H. Preedy, Bridgeport, Conn.; Rev. F. E. R. Miller, Grand Forks, N. D.; Rev. Charles Luther Kloss, Central Church, Philadelphia; Rev. Warren H. Day, First Church, Los An-

geles, Cal.; Rev. Dr. Strong, Second Church, Oak Park, Chicago.

From the Episcopalians.—Rev. Benjamin Brewster, Salt Lake City; Rev. B. V. VanKleek, White Plains, N. Y.; Rev. John Henry Hopkins, Church of the Epiphany, Chicago; Rev. John Wright, St. Paul, Minn.

From the Baptists.—Rev. J. W. Brougher, Portland, Oregon; Rev. W. B. Hinson, San Diego, Cal.; Rev. M. P. Boynton, Lexington Avenue, Chicago; Rev. A. C. Dixon, Ruggles Street, Boston; Rev. Courtlandt Myers, Baptist Temple, Brooklyn.

From the Christian Church.—Rev. F. N. Calvin, St. Louis, Mo.; Rev. A. B. Philputt, First, Indianapolis; Rev. H. H. Moniger, Cincinnati, Ohio; Rev. C. R. Scoville, Chicago, Ill.; Rev. R. L. Thrapp, Jacksonville, Ill.; Rev. E. L. Powell, Louisville, Ky.; and Rev. J. M. Philputt, St. Louis.

From the Methodists.—Rev. C. B. Mitchell, First, Cleveland; Rev. W. F. Sheridan, Baltimore, Md.; Rev. Naptali Luccock, St. Louis; Rev. W. P. Odell, Calvary, New York City; Rev. Charles L. Goodell, New York City; Rev. P. H. Swift, Chicago; Rev. George P. Eckman, St. Paul's, New York City; Rev. Dillon Bronson, St. Mark's, Boston; Rev. D. G. Downey, St. John's, Brooklyn; and Rev. Robert McIntyre, First, Los Angeles.

From the Methodist Church, South.—Rev. J. W. Lee, Trinity, Atlanta, Ga.; and Rev. C. H. Briggs, Marshall, Mo.

Methods necessary

The first question propounded was: "Is it necessary for the modern pastor to study and utilize methods?" Here are some of the answers: "Most certainly." "Yes, as for the agriculturalist." "Yes, incessantly and with readiness

to discard and to adapt." "Yes, but, as the Irishman wrote to his girl, 'Yours with discretion.'" "Most certainly—a good current of consecrated business system should run through all this work." "I think so as in all effective work; not of course slavishly nor unspiritually." "Yes, if he will remember that a method is only a way for doing things." "Yes, emphatically." "If he wants things to move." "He must have methods, even as the architect has his plans." "Very decidedly." "Methods should be adapted to needs in view." "Most certainly."

Pertinent books

A request was sent to seventy-five pastors and to a number of publishers for the names of any helpful books on Church methods. Very few were discovered by this means. The author finally succeeded in collecting a library of over fifty books related in one way or another to the subjects treated here. All these and a few more have been sifted in the search for wheat. This library has been accumulating for three years, and judgment and trial were used in discovering the best plans. There are many splendid books on the Sunday-school, but the other departments are neither widely nor fully treated.

Paid helpers

Churches are increasingly run on a business basis; hence they do not expect the minister alone to manage the complex details of the modern Church.

One question was: How many paid assistants have you, and what are their duties? Rev. J. W. Brougher: "Have one paid assistant (stenographer and Sunday-school missionary). Had seven in Paterson, N. J. Have just as many as your Church can afford." Rev. Mr. Wright: "One general assistant." Rev. W. M. Smith: "One in home Church, two in missions." Rev. Courtlandt Myers: "Six in all departments." Rev. Charles Stelze: "When in charge of a Church two regular, five giving part of time." Rev. W. F. Sheridan: "One." Rev. M. P. Boynton: "Kindergarten

director." Rev. C. B. Mitchell: "Deaconess." Rev. C. B. McAfee: "Woman caller and mission pastor." Rev. W. A. Bartlett: "Two. In my judgment such assistants are indispensable to the modern Church, and business men should be made to see that it is the only way to conduct the Church." Rev. F. Rouse: "Lady assistants for office; poor economy for any Church to go without." Rev. Naptali Luccock: "Three—all women—deaconesses." Rev. W. P. Odell: "Two deaconesses—financial secretary and assistant pastor, who is superintendent of the Sunday-school." Rev. A. C. Dixon: "Three associate pastors and eleven other paid assistants." Rev. Dillon Bronson: "I pay a theological student and call him assistant pastor. He is superintendent of the Sunday-school, and gives time to the boys." Rev. J. M. Philputt: "I have one pastor's assistant." Rev. George C. Peck: "Have paid associate pastor and one deaconess." Rev. C. R. Scoville: "Have pastoral assistant and chorister who drills chorus choir and leads in all Church music." Rev. W. H. Day: "Two pastors, Church visitor." Rev. George P. Eckman: "Secretary who is stenographer and general helper, deaconess who attends to all duties incident to that office." Rev. J. T. Faris: "Two Church visitors; one of them is at the head of the primary department: the other is in charge of organization work. Two gymnasium instructors, one for men and one for women. Two choir directors; also cooking teacher and several others who do only a little work." Rev. Dr. Strong: "A private secretary, a missionary secretary (special work to keep in touch with all mission study and reading classes, and keep in touch with organizations of young people's mission work), Sunday-school and visitor. All three of these assistants are women." Rev. H. H. Moniger: "Three, sometimes four; two or three being pastors of mission branches, one being a stenographer and general helper, called 'Church Secretary.'" Rev. Robert

McIntyre: "One pastor's assistant, one deaconess, and one fiscal overseer who looks after financial matters."

Traits of the Pastor

Manliness

The pastor himself must, first of all, be a man. The "holy tone," the "preacherified" attitude, the seeking of special prerogatives because of position, must be avoided. In Spurgeon's "Lectures to My Students" we find the following: "There is such a thing as trying to be too much a minister and becoming too little a man." "The vice of the ministry is that ministers will 'parsonificate' the ministry."

"Garb"

A company of selected laboring men, gathered in New York, discussed the Church and the preacher. One approved spokesman said, concerning the garb and position of the preacher: "The real appeal is in the man himself, whether or not he is agreeable and companionable." Of the seventy-five present only two, on a vote, believed that the minister should wear a distinctive garb. Nevertheless there must be dignity, positiveness, and authority. As Beecher says, we must know the way and act, for many people when consulted will invariably oppose a thing. Washington Gladden in "The Christian Pastor," gives the qualifications for the minister as follows: "(a) Preaching ability—the power of pushing truths home to the heart. (b) Social gifts—having the qualities which inspire not only respect, but confidence and affection. (c) A deep Christian experience which gives a sincere message. (d) Organizing and leadership talents."

Qualifications

Symposium

The Brooklyn *Eagle* summarizes the answers of a symposium to its question, "How can ministers reach men?" in this condensed form: "By personal contact. By being a living example of their preaching. By being men themselves. By a wise, forceful, and attractive presentation of the old gospel." Rev. Paul B. Jenkins gives his articles of

faith in regard to the work of the ministry as follows:

Friendly "1. Be the best possible friend of every person in one's Church. 2. Never regard the office of pastor as that of a superior, dictator, or anything save a co-worker with the people for Christ. 3. Try to preach the gospel so as to make it interesting."

"Comfortingly" Dr. John Watson, whose pen name, Ian MacLaren, has made him known throughout the world, retiring from the active ministry after a long pastorate in Sefton Park Presbyterian Church, Liverpool, and speaking of his work as a minister said: "If I were beginning instead of closing my career, I would be careful about three things in particular: I should preach shorter sermons; I should be more attentive to my English; and I should preach more comfortingly."

Prize definition The following was rewarded first prize among many replies to the question, "What makes a Good Pastor?" It was sent in by Rev. J. Elmer Russell, of Cape Vincent, N. Y.: "To be profoundly religious without a trace of sanctimoniousness; to live by faith in the unseen, while glad to be alive and to work in the world of the seen; to keep the inner light aglow by Bible study, meditation, and prayer; to be like Christ, trustful and serene, joyful in self-sacrifice, persistent, and optimistic; to be a translator of the eternal Gospel in the language of the present, clothing clear thought with imagination and sending it home to the hearts of men with earnestness and love; to be the friend of all, respecting their personalities, and appealing to the nobler side of their natures; helpful, but not officious; energetic, yet free from self-importance; a guide not only to fellowship with Christ, but to a world-wide service of men; to know the best that has been thought and felt and done; studying history as the record of God's unfolding plan, feeling through poetry the best of the universal heart, seeking ever in books for knowledge, insight, stimulus, and power; in short, the qualifications

for the ideal minister are to be near to God, near to the people, and near to books."

Plans generally useful

Rev. G. A. Miller, in "Problems of the Town Church," says that four-fifths of the literature of the Church does not fit the town Church. *Zion's Herald,* in reviewing a book of Church methods, said: "But the ordinary pastor in a small village or country Church will probably feel that there is not much in it which he can utilize." Men are much the same in country and city. We must "compel" them, if they come to the "feast." Sin must be attacked on every side if it is put to rout. Pastors employ every bait, if successful fishers of men. Scores of pastors are filling Churches aforetime empty in our towns by getting out of the rut and employing "brand" new plans.

Seeking city pastorates

It is strange how young men long for a city Church. It is, doubtless, the product of a worthy ambition. It is a misleading longing. In the city they contribute a very small drop to public sentiment, but are touching instead a temporary moving procession. In a town the minister deals with the same people and handles the material regularly enough to mold it and make himself potently felt. When the mettle of the heart and head is tempered and the town Church position is filled full, one of the many searching city Churches will find the man who has made the town Church a success. Pure ability to bring things to pass in the Church counts as never before. It will cover a multitude of defects. The town and even circuit pastor will find that it pays to use new and varied plans to arouse and win people to Christ and His Church. Numerous new methods can be undertaken by smaller Churches. A thorough-going trial will prove the plan's efficiency or failure. If there are enough people in the community to fill the church, every manner of legitimate means ought to be employed until the church is filled, or efforts of pastor or both have been exhausted. We

Full churches

dare not sit in idleness or waste time with excuses. The night cometh when no man can work. Dr. L. A. Banks, in speaking of a criticism on a brother pastor for using unusual methods for getting a Sunday night audience, said: "I could not use those methods. They are against my nature, but there is no innate harm in them. If a man succeeds in the best sense, then we have no right to criticise his plans." Some theological students once listened to an evangelist critically. They came back to tell the Professor of Homiletics that he could not preach at all. "He just said, Come, Come, Come." The professor asked, "Did they come to Christ?" The students answered, "Yes." Then said the professor, "He was a successful preacher." So the value of our exertions is measured by the way they win, and if they have this stamp, we can thank God and take courage.

Test for plans

CHAPTER I.

Training and Teaching in the Sunday-School.

The Right Leaders

Importance

EIGHTY-THREE per cent of the communicant members of the Church are received from the Sunday-school. This means not only that they will lenghten the membership roll, but that they will determine the character, intelligence, and work of the Church. It is, therefore, vitally important that close, constant, and competent attention be given to this department of work.

The superintendent.

A few Churches have thoroughly furnished superintendents who can give the requisite amount of time to the Sunday-school. Fortunate, indeed, is the pastor of that Church. Other Churches are now employing an assistant to give all of his time as superintendent of the school. Ruggles Street Baptist Church, Boston, with 1,500 scholars, the largest in New England, gives the superintendent $2,500 a year, and furnishes him three paid assistants, who devote their time exclusively to this work. Calvary Methodist Episcopal Church, New York City, hires a superintendent, and then puts $1,600 and $1,700 a year into the school. But the mass of the Churches must choose as superintendent a business man loaded with personal burdens and so competent that a number of other Church offices are put on his shoulders. (The Sunday-school superintendent should refuse to hold any other office in the Church.) Under these circumstances much will devolve upon the pastor. At all hazards he must see to it that his Sunday-school is a success.

The pastor

He need not be officious, and yet he must be much in evidence. The market is full of books of great value because of their practical suggestiveness. Familiarity with the best is an absolute necessity.

Co-operation

After reading the "method" books loan them to teachers and officers. No school can be a success without the closest possible sympathy between the pastor and superintendent. It seems impossible that there should be a pastor fit to hold a Church who is not interested in the Sunday-school. Jesus had time for the children when pressing problems led the disciples to crowd them back. In the shadow of the cross He drew out their joyous shouts of welcome. It will be hard to know or talk much about the traits of heavenly citizens if we do not mingle with the "of such." Children cultivate love, and thus make it easier to love sinning man.

Conversion in Childhood

Professor Coe and Dr. Starbuck found that the average age of conversion for 1,784 cases collected from various walks of life and sections of the country was 16.4 years. Not many people are won to Christ after childhood, and when they are, scars mark them and clumsiness hinders their usefulness. For his own spiritual sake, as well as effectiveness and for the sake of the growing Church and spreading interests of the kingdom, the alert pastor will be in the school, know about schools, and carry scholars, teachers, and officers on his heart and up to God in prayer.

Training profitable

Mr. Mead opens his book, "Modern Methods of Sunday-school Work," with the words: "We are in the midst of one of the mightiest religious revivals that has ever grasped the world." He is led to make the statement after a study of the thorough, wide-reaching, and successful Sunday-school methods employed all over America. To-morrow's Church will be larger, stronger, more intelligent, and aggressive than to-day's. This will be so because of the systematic training being given the children.

A short time ago the author visited a class in a primary department at Springfield, Ill., which answered questions concerning the Bible and the Church that would puzzle ninety out of every one hundred adults in the Church. Almost without exception successful pastors in every section of the country wrote back when asked, "We have a graded school." That means a definite course of study and definite requirements and attention in class. Professor G. A. Coe, in a recent article in the *Central Christian Advocate* (June 6, 1906), says: "Every child starts life as God's child. But God must be revealed to him, in part, just as earthly parenthood must be, by external means. Child-nurture in religion is true child-evangelism. Our losses because we have not brought this gospel to the children of the Church are frightful." No teacher is fitted to fill her position without a living vision of Christ and a purpose to show it in the face and life so that the pupils may love Him. The school that does not seek to win the personal loyalty of the pupils to Christ, has no right to wear the name Christian. As never before these facts are recognized. It was no infrequent event a few years ago to hear fathers and mothers moan and pray over the unrepentant state of the pure, sweet, wide-eyed boy or girl. Dr. Channing tells of his nights of terror after seeing a minister illustrate with a burning match how he and other boys and girls not "converted" would burn in hell forever. A State Supreme Justice told the author a short time ago that in early youth he was driven away from the Church by the "story that some babies went to hell." Those days, thank God! are gone. This is God's meridian time, when the world sees the Father's face full-orbed.

"Primary" course

God's child

Christ's vision

Old views

The butterfly, "sweet thing," who is just "aching" to teach, is more and more left in this uncomfortable state, until she learns how to teach. The serious, but happy,

Lightweights

bright, and cheerful teacher, who studies lessons, pupils, and methods, is alone in great demand. This is the best hour the Sunday-school has seen.

How do you build up your Sunday-School?

As stated in the Introduction, a number of pastors in various sections of the country were sent letters, which many of them courteously answered, amidst other pressing duties. One question propounded was, "How do you build up your Sunday-school?" The replies follow:

Rev. W. B. Hinson: "Comparative tables for former year and Sunday are useful." Rev. John Wright: "Society for the education of teachers—demanding that the Sunday-school lesson be learned in advance. By calling any class without notice into my library and finding out what they know." Rev. W. A. Bartlett: "Have a graded school with examinations." Rev. J. W. Brougher: "Organize the different classes." Rev. J. H. Hopkins: "Junior Brotherhood look up absent boys. Have children's parties two or three times a year and a good Sunday-school picnic." Rev. A. C. Dixon: "We have a children's choir of fifty." Rev. N. Luccock: "Some of our ablest men and women teach in the school. I do not teach much; when I do, prefer to supply, thus touch school at various points." Rev. Benjamin Brewster: "I seek above all to have consecutive and regular teachers. I have a weekly Bible class to help the teachers (two-thirds of them attend)." Rev. J. D. Countermine: "Hold meetings for teachers in connection with mid-week service. Hold meeting of officers and teachers for conference and prayer once a month." Rev. C. Myers: "We are not against giving rewards for faithful service." Rev. M. P. Boynton: "Put the girls against the boys to secure new scholars, the losers to give a party to the winners. Class organization is quite general." Rev. W. F. Sheridan:

"Use the post-office." Rev. P. H. Swift: "I give a book to every one who would bring in five new scholars. Made this a standing offer for a year. Have had red and blue contests." Pawtucket, R. I., Pastor: "By a building with twenty-five class-rooms, by a real Church home atmosphere." Rev. C. L. Kloss: "Graded school—Blakeslee series." Rev. F. E. R. Miller: "The Sunday-school is graded according to age limit. We have a Sunday-school visitor. I do not teach, but do personal work in my study during the Bible-school hour." Rev. F. M. Stone: "We have an efficient Sunday-school visitor." Rev. W. H. Day: "Our school is carefully graded. I teach a course or two each year for different classes of young people." Rev. R. L. Thrapp: "Each of thirty-one classes is organized with a name. The school averages about seven hundred." Brunswick, Maine, Pastor: "The pastor has made a special study of the psychology and pedagogy of story-telling and does a lot of Sunday-school work in that line." Rev. Robert McIntyre: "School graduates its own teachers after three years' study in its own normal department. It is graded like a public school." Rev. C. R. Scoville: "Going into a contest with a neighboring Church." Rev. J. T. Faris: "We use the stamp book for marking attendance."

Selection of Teachers

Pastor's advice

Methodist pastors following the Discipline must assist the superinendent in choosing teachers. Peculiar information and discoveries come to pastor's knowledge which fits him with needed wisdom to help select. It is exceedingly difficult to get rid of a bad or even incompetent, a poorly-equipped, or wrong-notioned teacher. Better have one good teacher, says Dr. Mead, with a large class, even though this bring inconveniences, than three poor ones with small classes.

Committee

Marion Lawrence suggests that a committee, consisting of the pastor, general superintendent, and the superintendent of the department having a vacancy, select the new teacher. It is well to have at least three or four general workers bear the responsibility of selection. Ruggles Street Baptist Church, Boston, tries every teacher with the proposed class for three or four Sundays to test the "fit" before final appointment. Some one should by personal conversation impress the importance of the work and put to the teacher a series of questions before notification of appointment is given. The Congregational Sunday-school Association prepares an impressive pledge to be signed by the new instructor. Other schools send a carefully compiled letter of instructions, which also pictures the responsibility of the position. The need of the faithful and consecrated service must be enforced, even though it frightens a few out.

Trial Pledge

Quarterly report

First Methodist Episcopal Church, Boise, Idaho, provides a quarterly blank report dealing with calls made, teachers' meetings attended, conversions in class, and personal attempts made to lead to decision, with a place for suggestions. This is a splendid plan, worthy of wide imitation.

Substitutes

The substitute problem is a big one. So many who might take classes fail to prepare the lesson in advance. It is not always possible to have a successful normal class. When this does not exist, let the Bible-class study the lesson one Sunday in advance, for usually supplies will be picked up from this class. Frequently competent teachers can be present only two Sundays a month. Ask them to be prepared, and utilize them when there.

Disorder inexcusable

All sorts of complaints are filed against the work of the Sunday-school teachers. Mr. Thurston, chief probation officer for the Juvenile Court of Chicago, declared in an address that his boys learned more mischief at Sunday-school

than at day-school or on the streets. This is, doubtless, a careless statement; nevertheless, the incompetency of teachers and the permitted disorder are grave questions that require careful consideration. The teachers ought to feel their responsibility and never be allowed to hold a position for fear of hurting their feelings if they are a failure. A disorderly class is usually proof that the teacher is not "called" to teach that class, if any at all. Mr. Moody permitted pupils to change classes of their own accord. If a teacher was not able, by ability, to hold the pupils, she was soon alone. He believed that this sifted out the incompetent.

Cheery kindness

The "glum" teacher is a pre-advertised failure. Cheeriness wins over all obstacles. A teacher should never acknowledge or even know defeat. To be impatient is to root out growing plants of truth. There is something to like in every pupil. A child is never really bad. He only has tendencies. Love, tenderness, kindness, will warm most heart soils until good crowds out the weeds. Order must be insisted upon; crossness aids very little.

Professor H. M. Hamill gives the following directions as to manner: "Be natural; be friendly; be cheerful; be cordial; be tender; be patient." A few other instructions from this expert are mixed into the following sentences. Do not try to teach too much. This muddles the mind. Make two or three points clear. Commend members of the class for efficient or improved work. Treat the whole class in the same way. Seldom find fault. Never scold. Find something to build up. This will supplant the "bad." Put proper incentives before them; the roll of honor; the class standing; the day of honor and recognition before the school. "Capture the leaders of the class." "Make comrades of your pupils, on the street, in the home, by fine courtesies reserved especially for them."

Winning traits

Class spirit

Start a class library. Marion Lawrence gave a class "Ben Hur" for a beginning, promising them another as soon as all had read this book. Build a "class spirit" by every means available. The different pupils will then become hearty assistants.

The Session Program

New features

Mr. Lawrence, as superintendent, tried each week to have a new feature for his Sunday-school program. A book was carried, holding each former order of service, which was studied and compared in the preparation of the new one. The North Baptist Sunday-school of Camden, N. J., appoints a new committee every quarter to prepare the order of services for the different Sundays. Ruts will hinder the progress and break the spirit of any school. Variety adds vivacity, and alone suits folks as wide-awake as American boys and girls.

Opening thought

Centralize the thought, and recall the place and time of the opening by the quiet and prayerful repetition of some rich sentence. London Heights Methodist Episcopal Church, Kansas City, uses this as the first opening word: "The Lord is in His Holy Temple, let all the earth keep silence before Him."

Prayer

Dr. Schauffler recommends three prayers. The first occurs near the opening of the devotional exercises, very short, "not one minute in length." The second comes just before the study of the lesson, and is much longer and wider in sweep. This one "need not be more than three minutes long." The third prayer follows the review, and emphasizes the necessity of following the lesson by action. He insists wisely that it is important who leads the school in prayer, and that he should face the audience, speak clearly, and wait for quiet at all hazards.

Here is a little prayer repeated in Mr. Lawrence's Sunday-school near the opening:

"Dear Lord, of Thee three things I pray,
To know Thee more clearly,
To love Thee more dearly,
To walk more nearly every day."

Aim

The school's aim is also repeated in concert as follows: "Every member present every Sunday, on time, with his own Bible, a liberal offering, a studied lesson, and a mind to learn." It is an impressive sight to have all the pupils hold up their own Bibles.

Teachers

Responsibility is emphasized by calling all of the teachers to the front just before they take charge of their classes for a brief season of prayer together. It gives them purpose and lifts the school atmosphere.

The reading lesson

Frequently have the school read the lesson from the Authorized Version, while the superintendent reads the same verse from the American Revised Version, or even the Twentieth Century New Testament. Have a brief "testimony" service just before closing the school, and announce the fact near the opening, so that they can gather a "spiritual" thought. The memorizing of good songs and hymns should be encouraged. Ask any one to repeat a verse from memory, then have the school sing it.

Catechism

The teacher may spend five minutes on the Catechism question and answer, at the opening of the lesson. Some pastors have a place to explain these every Sunday at the opening of the school.

Miscellaneous suggestions

A few more suggestions from Secretary Lawrence may furnish help. Frame and hang on the walls the pictures of former members of the school who died in the Spanish War, or lost their lives in hero work. Display the flag for patriotic teaching purposes at every service in a conspicuous

place. Choose a motto for the year, and have all repeat it together. Here is the one used by his school: "Remember Jesus Christ." Some superintendents, who are perfect generals, have the boys and men whistle the air of a piece, while the girls and women sing it. Dismiss the school while seated, and save much confusion. Mr. Lawrence follows this plan up by having a moment of perfect silence, when by a secret signal the orchestra starts softly on the last piece sung and the school files out.

African Churches usually request contributors to bring their offerings to the front. Marion Lawrence suggests that a carefully arranged march can be provided on Rally Day for the school to pass in front of the altar and drop its offering in some unique receptacle. Once his school had a big pumpkin, another time a barrel, another a big plaster of paris egg. This plan may be followed frequently at regular collection times, or when a special fund is being gathered.

Bible "yell"

According to a January newspaper press dispatch, Rev. A. H. Pitkin, of the First Methodist Episcopal Church, Columbus, Ohio, arranged a "Bible yell," which a Sunday afternoon children's meeting gave. It was led by a cornet. The pastor claimed that it fixed verses in the mind and set people to reading them. Here it is:

"Say, my chum, have you seen 2 Timothy ii, 15; iii, 15; 1 John i, 7-9; Romans viii, 16; 1 Thessalonians v, 22? Tells you exactly what to do."

Parents' day

"A Parents' Day" is profitably observed in Rochester. Attractive invitations are sent to the homes. The children render an interesting program and committees look after the happiness of adults. Assign essays on the lessons to boys and girls. Let them recite the books of the Bible. Adult memories may be set to work; love won back to Christ; home assistance secured and new members of the family started to school.

Only 500,000 of the 12,000,000, or one in 24, Sunday-school members in the United States have signed the temperance pledge.* A program leading to a total abstinence pledge will do incalculable good. Abraham Lincoln was kept through life, by a signature thus made in youth, from every sort of spirituous drink. Other promising lads may thus be turned to a safe pathway. Total abstinence

The tardy member or teacher spoils the order and unsettles the unity of a school. Every effort will be spent, therefore, to cure them. Professor Wells† suggests that each pupil be given a badge with a number on, in the order of their arrival, 1-2-3-4, etc., until time to begin the session; then every one on time would be wearing a badge. Those without one are late. The teacher takes them up and returns them to the secretary before school closes. The Park Avenue Baptist Church, Plainfield, N. J., gives tickets to all present on time. When thirty tickets are presented, they are exchanged for a Bible or book. Some schools close the doors as soon as the opening exercises begin. Late comers must wait until the song is completed, or the Scripture read; when the doors are opened, the school stops all exercises until the tardy ones are seated. Cure tardines

Teachers' Meetings

Every successful school has some sort of a teachers' meeting. If impossible to meet weekly, then gather at least once a month. The lesson study should not, however, be crowded out. It is more important than much detail business. Monthly

When the monthly teachers' meeting is announced, pass slips of paper to the school and ask the scholars to write suggestions as to how the school can be improved. Help by Pupil's suggestions

* How to conduct a Sunday-school, p. 199.
† Sunday-school Problems, p. 41.

proposing questions or different lines of activity. Sift out these slips and bring the best before the teachers. Headquarter difficulties are thus discovered. Scholars think and notice things.

Supper hour

According to "Modern Methods in Sunday-school Work," Central Christian Church, Lexington, Ky., hold their teachers' meeting one hour and fifteen minutes before prayer-meeting. Pairs of teachers in order prepare a light supper each week, at the expense of the school. The financial burden will be greatly relieved if each person would contribute from ten cents to twenty-five cents for his meal.

Executive committee

An Executive Committee of five can solve many problems in the business of the Sunday-school, and arrange the remainder by recommendation, so that much valuable time will be saved in the full monthly meeting. Matters can here be frankly considered by them that would be unwise to take before the whole board.

Treatment of lessons

Different teachers give practical information when asked to teach the lesson as if those before her were a class of boys or girls. At the close each teacher may make a suggestion for improvement, or ask a question. If the leader assigns work to the teachers, they will be interested, directed to special work, and insured varied and fresh facts. One may describe the town, another explain current customs, another the method of government, another the general beliefs of the day, as they bear on that particular lesson. This plan will also work in the class. Send out lists of questions to be brought to the meeting answered. Every Sunday-school worker needs a well-thought-out and varied class program to follow. Gather the different methods of procedure in class and read them.

Attendance

It might be well to give the teacher an examination in the lessons. At least a certificate may be issued to those who do not miss a session. Teachers will certainly not at-

tend without study. The teachers' meeting should illustrate an ideal class in its preparation of the lesson. Chicago and Toronto now employ a secretary whose sole work is to train Sunday-school teachers.

Summer banquet

One energetic school has a simple banquet in June for the teachers and officers, at which plans are made to keep summer interest high. Breaking bread banishes barriers and binds brethren together. The banquet will insure a full attendance. Short toasts on such subjects as "Keeping Cool," "Summer Difficulties," "Supplanting Sunday Base-ball," "Summer Singing," "The Teacher's Responsibility" responded to will create life and enthusiasm and suggest methods. Special committees, to originate new features for every Sunday's program, or to provide attractive week-day entertainments for the faithful, are appointed. Every class was asked to elect a scholar to answer the question, "Why I like to go to Sunday-school." These were sent in and read. A number of vital questions were asked by the "chairman," and opened by a privately notified teacher. Others then added their answers.

Teachers' library

Dr. J. T. McFarland recently printed a list of very valuable books for teachers, with the reduced price for which the entire lot could be secured. Few public libraries have many modern books on Biblical subjects. By careful planning every school could secure the funds to purchase such a lot of books for the use of the teachers. With them may be gradually collected articles gathered in foreign lands, illustrating missions, current customs, ancient dress or implements, for the teachers to use in class or for the reviewer to use before the school.

Normal classes

The teacher must not only have aids for study, but know how to study. Churches that have had the privilege of the pastorate of Rev. J. F. Harris, will never lose the influence of the normal teachers' class conducted by Mrs. Harris. A

teacher who can take a thorough normal course will, other things being equal, do the most effective work. Many schools are blessed with a fitted normal teacher, who can train Sunday-school teachers. A few study suggestions may be helpful to the teacher. Rev. W. H. G. Thomas, an English clergyman, gave the following clear-cut advice on lesson study to the secretary of the International Sunday-school Association:

Studying the lesson

"Think yourself empty. Read yourself full. Write yourself clear. Pray yourself hot." Such preparation will insure a winning teacher. One teacher grew accustomed to reading the notes out of the lesson helps to the class, and naturally saw the class "peter out." Personal thoughts, even though less abundant and more shallow, are more valuable to a class than borrowed ones. Many preachers fail to trust their own brains, heart and inspiration enough. They lean on human opinions. Some commentaries are a millstone to original thinking. They outline too fully and dogmatize too positively. If any commentary or notes frighten out the personal thoughts and make stale and stilted the lesson exposition, throw them away and trust only the brain, common sense, and the Spirit. Think the lesson through first, then believe the comments if they satisfy you. Find a fresh new way to put truths which have become your own.

Teaching the Lesson

Specific

Denfinite teaching must be sought after; generalization will not stick. Professor Wells suggests that the golden text committed by the class be so related to the lesson that on quoting it all the Scripture facts will be recalled. On Review Sunday provide cards holding each Golden Text, put them in a hat and let each pupil draw one from it and relate the facts of its companion lesson. Here is one em-

Outlines

ployed for a recent Sabbath Observance Scripture: 1. Sunday—(a) Origin (resurrection of Jesus); (b) Change (of religion—Commandments, to Christ). 2. (a) Necessary only. (b) Avoid others' work. 3. Love—(a) Please and not (b) Displease Christ. The three words: Sunday, Work, Love, will recall important teaching.

Pupil as teacher

President Warren, of Boston University, frequently called a student to the front to conduct a class recitation with closed book while he sat by to prompt or enlarge. Every man was thus always prepared lest he be called up. His knowledge was tested by passing or refusing an answer. His real grip was manifested in the question asked. This plan is profitable for the Sunday-school class. Novelty arouses. Scholars are alert to discover mistakes. Teachers may be found in the class.

Pupils as questioners

In youth the writer heard a story of boys carried to the moon, where teachers must answer all questions instead of asking any. Suppose the real thing be tried in the class. One week in advance announce that every one in turn must ask one or more questions about the lesson. Teachers will in this way discover the kinds of thought which occupy the minds of boys and girls. This will more than offset revealed ignorance on the part of the teacher.

Attention

When the teacher assigns a question, it should be noted so that there is no failure to call for it the next Sunday. Call no name in asking "Spot" questions until after the interrogation. This will assure the attention of all and cause them to work mentally lest they be designated. In reading the lesson announce names for each verse and never follow the alphabet, a circle, or an expected order. At the close of a lesson give each one a piece of paper and request him to write upon it the most impressive thought of the lesson. Collect the written answers, and read or hold them to open

Best thought

the lesson with on the following Sunday. The best one might be given to the superintendent to be read before the Sunday-school.

Illustrations

Hammer

Illustrations should touch experiences. A preacher was once speaking of honest work and mentioned a certain hammer first made by a village blacksmith and now become the best hammer on the market, he said: "I think the name is ——, and an honest old carpenter in the audience, deeply interested, broke out, 'That 's it.'" The truth struck in

Games

that time. Pity the teacher who knows nothing about the school-ground games. "Crack-the-whip," "Tug-of-war," "Old Witch," "Base-ball," and a dozen other games are rich with illustrations. The cross, selfish, fault-finding boy makes a poor playmate. Even the kite must be well "tailed" if it sails smoothly.

Specimens

Pictures print facts. They are cheap and are prepared with great skill. The stereoscope stands mountains up, excavates the pools and erects the walls of buildings. Unless Bible lessons are fitted to the "Now," they are soon forgotten. Here are a few illustrations suggested by Marion Lawrence: Fly-paper attracts, but the victim finds it usually impossible to get away. How like sin this is! Umbrella handles are made from plants having long, straight roots. They are pulled up, tied in knots, and planted again until they grow and harden. Habits can similarly knot the young life and harden as they grow. Taking a little at a time away from habit is a slow process. Use the word "Habit." The first letter left off leaves "A-bit," the second "Bit," the third "It." Dr. Schauffler pictures the call of Samuel with a thread. A boy is called to the platform, given hold of a piece of thread, told to shut his eyes and follow the thread when it draws him. Just before getting back to the platform he tells the boy to hold back. The

thread breaks and the boy no longer follows, because he does not feel the pulling. So the gentle drawing of the Spirit may be effective, if promptly and regularly obeyed.

Lily bulb

On Easter Sunday the author held before the school a lily bulb, ugly and in the bad-smelling decay that goes before growing time, and a white lily bloom. They illustrated the power of Christ to resurrect the body and also to lift it out of sin to whiteness, as well as to bring purity out of heathen pollution. Children and adults listened with eye, mouth, and ear-windows wide open.

Home Work

Lists to prepare

Home work of a general sort may be assigned. Give them a month in which to make a list of all the birds mentioned in the Bible. Or they may prepare a catalogue of the titles used for God, or return an index of all the prayers recorded in Holy Writ with their opinion as to the best. A particular verse or person may be assigned to be explained or described in writing. Marion Lawrence supplied a list of ten questions on the next Sunday's lesson and printed them for distribution. Each pupil over ten years of age was expected to bring answers to these questions on the following Sunday. A mimeograph may be used to provide the lists.

Questions

Daily readings

The Baptist Temple of Brooklyn gives a certificate to those who follow a given set of daily Bible readings in connection with the Sunday-school lessons. The blank showing that such work has been done is dropped into the box, placed at the door every Sunday, and is collected and credited. The plan is not employed in summer.

Reviewing the Lesson

Preparation

Unless there is careful preparation for the review, it will resolve itself into a sermon or a series of exhortations. The successful school works the pupils as much as possible. Smaller folk must feel that they are of some consequence.

Class before the school

Assign one lesson to each class for the review, at least one Sunday ahead. Each teacher may be asked to stand in his class and conduct a resume of an assigned lesson before the school, using only his class, until all the lessons in the quarter have been treated. This will give variety and spice.

Question lists

No two will do it alike. If the teacher prepares a list of ten questions on the lesson, the folk at home will be interested in helping to find the answers. The best can then be selected for each of the ten and be given to the school. Sometimes the superintendent or a committee prepares a list of questions for each lesson of the review, and gives them around to different classes to be used in the "Quarter's Retrospect." It might be well to let some teacher review a regular lesson before the entire school, aided only by her own class. The same list of questions may be given to two classes. Then let them both stand or come to the front, and have each class give its answer to the same question. The school will recognize the best answer. If impartial judges decide concerning the superior list, vigor will be put into the preparation.

Picture frame

Marion Lawrence suggests the drawing of a picture frame on the blackboard. Describe a picture you can behold in it, and see who can first guess what Bible event it represents. Mr. Moody wielded great power by modernizing Bible stories. This is always legitimate. Ask each class to select by vote the best thought of the day's lesson, and write it on a bit of paper. Collect and have a clear-voiced person read them, giving each class credit. A member from each may be called out to read its own.

Window panes

Rev. Robert F. Y. Pierce, D. D.,* suggests a unique blackboard design for a quarterly review. Draw a window with twelve panes of glass. Back of the window (draw of course in it, but appearing as though it were seen through

* Pencil Points, p. 164.

the window) design a picture and words respresenting the general truth which the quarter's lessons emphasize. The illustration given by Dr. Pierce shows a road leading to the transfiguration and a crown marked "Jesus." Every quarter suggests some truth that can be represented in a picture. On the twelve panes of glass pin a sheet of paper, holding the subject and golden text of one lesson. Recall each lesson, and then remove the paper. A part of the view through the window will appear, and the pupils will anxiously and attentively wait for the next one until the final paper disappears and they can see the whole picture.

Doors labeled

Represent a number of doors drawn on a blackboard, and write over them "Western Union," "Rock Island R. R.," "Steel Corporation," and the names of some large local firms, with the words, "Closed against the Drinker" inscribed underneath.

Stereopticon

Mr. White, a long time Sunday-school worker, now of Denver, but formerly of the Presbyterian Church in Junction City, Kansas, owns twelve or fifteen hundred stereopticon views bearing on the Sunday-school lessons. For years he has collected them for use in the Sunday-school. What a potent assistant they could be in a darkened room at the regular quarterly review time! If this were impossible, they might be employed for a specially appointed evening service.

Essay contest

Grace Church Sunday-school, Denver, is using a very successful plan to get the children interested in definite incidents of the lessons for the quarter. A silver medal with the words, "Prize Essay, Grace Church," engraved on it, is secured. There is also a blank to be filled with the name of the winner. This is offered to the boy or girl under eighteen years of age who will write an essay on some subject connected with the preceding quarter's lessons and containing not more than five hundred words. The essays are collected by a committee and given to a judge, after the names

have been erased so that he can not tell who wrote the different ones. The two or three best essays are read before the school, and then the medal is awarded. It is surprising what new and bright thoughts are thus brought out of simple Bible stories and events. The children listen to them breathlessly, and teachers learn the sort of thing that attracts the child mind. When four silver medals have been awarded a gold one will be given to the one, among four, who writes the best essay.

CHAPTER II.

Organizing the Sunday-School for Results.

Specific Effort

THIS is the day of organization. Waste of effort is as much a sin as a waste of money or food. The farmer expects that plowing, seeding, and care will bring a harvest. He is not satisfied, however, unless it be the very best possible harvest. He studies, he watches, he reviews his experiences, and then he works toward a definite end. Once it was sufficient to get children to attend Sunday-school periodically and listen to a sort of sermon or exhortation. It was a mere mass-meeting. John Wanamaker, the great organizer of department stores, is the ideal of modern superintendents, for he has used the same system in his Sunday-school. The best results

The boys and girls require regular attention, and the school plans and teacher must work towards making them the best possible type of Christians. Organization is not for show, but for solid results. Every method which will save effort and effectually lead to the training of strong, ripe Christians will be gladly welcomed. Christians

Regular Attendance

A regular attendance secured is more valuable to the school than many new scholars who come spasmodically. Every effort expended to reach this goal is worth the cost. Goal

Mr. Mead suggests that the blackboard contain a list of the classes, with the number absent from each the preced- Post classes

ing Sunday. Place these in the order of proportion, and pride may push out into the in-pulling calls. Read the names of the classes with a full attendance. Where the school secretary reports the best classes for average attendance, at least once a quarter, the inner spirit will be aroused. Day-school rooms get such a reputation for small absence records, that boys will often go to school when ill rather than get an absent mark and hurt the standing of the room. A class spirit in Sunday-school accomplishes things that are impossible to all other plans or means. Central Presbyterian Church, Denver, keeps a list of names posted in large letters before the whole school of those "Not absent for three months," "Not absent for six months," and so on up.

Monthly average

If the secretary reads the average attendance of each class and collection once a month, it will stir things up. If there are too many classes for this to be done, print the list for distribution. If the average is given for the corresponding month of the year before, or for the previous month, it will prove to be a stimulus. Report each Sunday in detail only the five classes having the best average attendance and per capita collection. This will spur every class to have its name read.

Best five

Telephone

The *Sunday-School Journal* gives the following: "A new kind of Sunday-school attendance record went into effect at the Third Presbyterian Sunday-school, Trenton, N. J., recently. It has been called the "Telephone Attendance Record," because those members of the school who are sick or obliged to be away can use the telephone and call up the secretary of the school at the church and ask to be registered. A large number of members of the Church and school happen to have telephones in their homes, and it is hoped that the new plan will increase the interest of the scholars and teachers, and at the same time maintain a record which, while it is not an active record, will still show a certain

interest that the members of the school are taking in the success of each Sunday's lesson."

Attention for absentees

A postal-card from the teacher is second to a personal call when the pupil is absent. A call will do the most good. No teacher dare neglect home visiting. A telephone talk with them is also useful. Fruitful results will be secured by having the class secretary write a note to the absentees every time any one is absent.

The teacher's call

Call on each teacher at the monthly meeting to report how many calls she or he made on the members during that month. These experiences related may encourage others to find time for the same work. It is certainly not wrong to use Sunday afternoons for this sort of visiting. The busiest usually do the best work.

Cadet messages

The cadet boys may carry a message of regret or inquiry at a pupil's absence as early Monday as possible. The Bushwick Avenue Sunday-school, Brooklyn, give the cadets a blank to be filled out by the mother, giving the cause of the child's absence from Sunday-school.

Class committee

Appoint a committee from the members of the class to visit the absentees before the following Sunday. They may go together or singly, several thus calling on the same person. Be sure to give them a chance to report their visitation and the result.

Official visitor

Arlington Methodist Episcopal Church, Kansas City, Mo., for several years had a saintly old man who loved and was loved by the children as official Sunday-school visitor. Every Monday morning he started out with a list of absentees to find why they were not present the preceding Sunday. The deaconess or lady assistant may do this work with splendid results.

District visitors

"The City Sunday-school," a pamphlet giving the plans used in the Bushwick Avenue Sunday-school, Brooklyn, a great school, and prepared by the superintendent, Frank L. Brown, and published by the Sunday-school Times Company,

is packed full of good suggestions, and should be in every worker's hands. Nearly three thousand are enrolled in that school. The homes of the members are distributed into seventy districts, with a visitor in charge of each district. By a prearranged plan, when the fall work opened, the whole school was called upon in six weeks. The superintendent leaves his private business every afternoon at three o'clock, and spends the rest of the day calling. He talks with the mother, stirs old memories about her Sunday-school days, converses about personal religion, finds out about the father (and has a men's band follow the "case" up), and closes the call with a short prayer. He thus learns what the school needs to help and teach the scholars, as well as keeps his own heart warm and wins the interest of the parents.

Superintendent calling

Alumni department

An Alumni Department is composed of all former pupils who have moved or been compelled to leave the school. All members receive regular communications and send back reports.

Cross and crown

The Christian Finance Association, 74 Courtlandt Street, New York City, furnish an admirable Sunday-school assistant in their "Cross and Crown" system of pins. They supply samples on request. The pins run in series. A bronze pin is awarded to every one who attends regularly for two months. In two more months, if there is no absence, the pupil surrenders this pin and receives a much better one. Every two months the old pin is surrendered, and a new and better one is given, if it is earned. At the end of twelve months a beautiful gold and enamel pin is presented, to be retained. If any two months in the series is broken by absence or tardiness, then the pupil may start at once for another record of two months. As soon as he gets any two consecutive months clear he can secure the next pin, though it may take six months to do so. In this way

the pupils will not get as discouraged as they will if they are required to have twelve consecutive months of faithful attendance. The pins can be used over and over again, except, of course, the gold one, which costs eighty-five cents.

White-record

Grace Church Sunday-school uses the pins in connection with the White-record system, inaugurated by Rev. J. A. Carmen, the Colorado State Sunday-school Superintendent. The pupil is graded on five points—attendance, home lesson study, offering (to bring a penny or more), bringing Bible (or lesson quarterly), and deportment. When the pupil is perfect, no sort of mark is made after these divisions, hence, if fulfiling all demands, the card will be absolutely clean. A mark is placed on it only when one fails. This makes five white marks a month possible, or forty for two months. If a pupil gets only five deficiency marks in two months, he is called perfect and given a pin in the "Cross and Crown Series." It has been tried only a short time, but has already worked marvelous improvement along all lines. It is an inspiration for the pupil to see his name on a spotless card.

HOW TO KEEP THIS RECORD.

1. Work for a White Record.
2. Do not mark card if each point is perfect.
3. Use any marks you prefer, but the following are simple and good;
   A ttendance, [\] if tardy, [X] if absent.
   O ffering, [O] if there is none.
   B ible, [X] if forgotten.
   L esson, (\) if partially prepared, (X) if no preparation.
   D eportment, (\), if fair, (X) if bad.
4. In making up the quarterly summary adhere to the White Record plan; if the record is perfect for the quarter make no mark. If not, place in the summary column number of imperfect Sundays in each point.

A sample of the card, with instructions to the teacher, is here presented:

Register No._____ WORK FOR A WHITE RECORD. Class No._____

Name_____ Address_____

Age_____ Birthday_____ Church Membership_____

	JANUARY					FEBRUARY					MARCH					APRIL					MAY					JUNE				
	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
A																														
O																														
B																														
L																														
D																														

	JULY					AUGUST					SEPTEMBER					OCTOBER					NOVEMBER					DECEMBER				
	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
A																														
O																														
B																														
L																														
D																														

Class Organization

Order secured

Boys and girls like to be self-governing. They early develop a taste for office. Read of the reformation worked in disorderly day-schools by "Little City Governments" and be convinced. If the whole class suffer for the negligence of one or two, they will soon spur that one to improvement.

Namea

The First Methodist Episcopal Church, Topeka, found names for every class when F. J. Thomas was superintendent. Letters were cut out of cardboard and pasted on dark brown or green dress lining or cambric. Each class had a motto and a class flower. The banner designated the class location. The winning boy's teacher at the South Broadway Christian Church, Denver, called his class the Q. Y. L. M. ("Quit You Like Men."). No one but the boys of the class know the meaning of the letters. The First Methodist Church, Los Angeles, has a number of young people's classes named in the same way.

Meetings--business and social

Class meetings can be held for a few moments at the close of school, with the president in the chair. Frequently a social is enlivening, and builds the class into unity. Let the treasurer take up the collection, count it, and mark the envelope, while the secretary keeps track of the attendance. The monthly class meeting at a private home must never be neglected.

Increasing the Attendance

Steady

Periodic attempts to build the Sunday-school are not healthful. The ideal is to have every one alert all the time to increase the attendance. Pastor, superintendent, teachers, and scholars must work together to this end.

Public service

The Bushwick Avenue Sunday-school teachers, officers, and board, including home department assistants, march into the Church service in a body on rally-day, where a specially prepared responsive service is used, and the pastor preaches

a sermon to Sunday-school workers, magnifying their responsibility and opportunity. This is followed by a consecration service. This instructs the Church members, and often arouses them to more loyal support.

Sermon

The pastor can further help by preaching on Bible study, and then advise the people to get help in the Bible-school.

Badged committee

Organize a reception, or invitation committee, wearing badges, to stand at the church door to urge people leaving the morning service to remain to Sunday-school. They may also welcome the pupils as they arrive. If one can remember how he enjoyed special attention as a child, the good of it all will appear. Adult strangers would often remain if given a real opportunity.

Appoint a committee of boys and another of girls, to watch in the Church service for children who do not attend Sunday-school, and invite them. Only one Church member in five attends Sunday-school.

High-school girls

In the summer time get a class of high-school girls to apportion a certain territory among themselves, working by twos. See which team can discover and bring in the most new pupils from its own district.

Cradle roll

The whole school can be interested in securing names of babies for the "Cradle Roll." They will enjoy canvassing their own neighborhood for this purpose. These lists can be followed up fruitfully. Make a public request, or let each teacher arouse the class to action.

Lists from classes

Class rivalry can be used to get names of boys and girls who do not go to any Sunday-school, by announcing that the different classes will be given two weeks to prepare and hand in such a list. Name the class with the largest list, and reward the one from whose list the most new regular members are secured.

Professor Wells suggests that the school be divisioned into groups of five or ten pupils, and see which will first double its number. Groups doubled

Place a vacant chair by the side of a child, and let it remain so until he has filled it with a new pupil. Have a chart with fifty or a hundred squares on it, representing vacant chairs. Paste a piece of red paper over a square every time a chair is filled. Empty chairs

Have the class elect a membership committee. The teacher should call for a report from the chairman every week. Select a new committee frequently, and speak of the most successful record. Membership committee

Divide the class into two sides, with leaders, and have them contest for two or more months for new members. Their efforts may be limited to their own class, or pupils brought into any class in the school may be counted. Two classes of about the same size and age may also be pitted against each other in bringing in recruits. Class contests

Buttons of various sorts never lose their attractiveness. Prepare a unique one to give every child who brings a new scholar, and stimulate the school to effort, so that the button may be a common mark of membership in that school. Words on the buttons, as follows, arouse curiosity: "Got one," "Worker," "Winner," "Have You," "As the Stars," etc. Unique buttons

Treatment of New Pupils

Once a quarter, says Marion Lawrence, the new members should be called to the front and be given recognition. The service in his school includes questions concerning purpose to profit by the school. The school motto is repeated. The teachers and officers form a circle around them and sing a special song. Public recognition

Enrollment certificate

Have the secretary read the name and address of each new pupil the Sunday he is enrolled, and the class assignment. A certificate of enrollment, neat and suggestive, will make the occasion impressive and be a reminder in all after life.

The Markham Memorial Sunday-school, St. Louis, gives each person enrolling in the Sunday-school a tastefully designed button, with the following inscription on it: "R. U. a member of Markham Memorial Sunday-school? I AM."

Special social

Dr. Mead suggests that the new members and those who brought them be given a social once a month. This enables new ones to get acquainted and rewards work.

Telegraph blank

L. J. Gillis, superintendent Central Presbyterian Church, Kansas City, Sunday-school, imitated a telegraph company's message blank for an invitation to the rally-day services.

Church Service Attendance

Feeder

It is not sufficient to get boys and girls to attend Sunday-school. That school fails of its purpose which does not succeed in getting them to attend the regular Church services. The pastor is culpable if he does not do his best to interest the children, but he can not get them to attend unaided. The Sunday-school must be a feeder of the Church in membership and audience. Prayerfully considered methods will then be adopted by every school, both to get the pupils to attend Church services and to become clearly identified members.

Encouragements

The superintendent, at the opening of the school, may ask all who attended a regular Church service, that or the preceding Sunday (where the school session is held in the

FORM No. 101

THE SUNDAY SCHOOL TELEGRAPH COMPANY.

RALLY DAY MESSAGE.

153,248 SCHOOLS IN NORTH AMERICA. 14,042,901 PERSONS ENROLLED.

This Message is sent as a reminder of the Rally Day Services to be held in our church next Sunday at the usual hour. It is desired that all the Officers, Teachers and Scholars be in their places to welcome our new pastor, Rev. J. S. Stubblefield. Members who may have dropped out of the School are urged to return to be re-enrolled. Those who are not connected with the Sunday School will find it a good time to be enrolled. A most cordial invitation is extended to parents and friends to attend.

NUMBER.	TIME FILED	SENT BY	RECEIVED BY	CHECK
300	9:45 a. m.	US	YOU:	Paid O. K.

RECEIVED at Kansas City, Kansas.

DATED 11-5-1904.

To Sunday School Members and Friends
of Central Presbyterian Church.

Rally	and	Welcome	Day	November
sixth	at	nine	forty-five	o'clock.
Come	and	bring	your	friends.

L. J. GILLES, SUPERINTENDENT
GRACE HAYWARD, SEC'Y.

SCHOOL OPEN EVERY SUNDAY. 619 SOUTH SEVENTH ST., ARMOURDALE. CLASSES FOR ALL AGES.

morning) to stand up a moment. The effect on the school will be helpful. Others will strive to be among the number in the future. Test them on how many can give the text, subject, and a thought from the sermon. A few may be able to present a brief written outline of the discourse once in a while. Encourage, and reward appropriately with a little note-book containing the different sermon texts for the quarter, and some thought advanced at the time and handed in for inspection.

Card employed

Here is an attendance card plan used by one pastor:

WESTERN METHODIST CHURCH, NAPANEE.

All the School at Church, and All the Church at School.
(Our Aim for the Coming Year.)

THE PASTOR WELCOMES EVERY SCHOLAR AT THE MORNING SERVICE.

Name..... *Date*.....

Morning Text.....

Subject of S. S. Lesson.....

N. B. If you were present at Church Service and Sunday-school on the date on which you received this Card, take it home, fill in the blank spaces, and bring it back on the next Sunday. Drop it in the Pastor's box at the door, get a new card during the service, take it home, and repeat the operation every Sunday through the year. A Special Service for those who do not fail during the year will be held on December 29, 1901. Will you be there if spared? Be faithful, and you will be rewarded.

S. T. BARTLETT, *Pastor*. M. S. MADOL, *S. S. Supt.*

Reward

Some schools have a representative at the Church service, who punches an attendance card. A Bible or book is given to the one showing a perfect attendance for three, six, nine, or twelve months.

"Band"

The Church of the Covenant, connected with the Brick Church, has organized in the Sunday-school a "Go-to-Church Band." The pupils pledge to attend a regular Sunday serv-

ice. One hundred and thirty joined the band, and one hundred and four of this number attended every service for six months, and were given a silver badge as a reward.

Letter Writing

Desirable

Uncle Sam can be a valuable assistant. In this busy day Sunday-school workers should use him generously. Dr. Chapman, in numerous books, gives striking illustrations of the conversion of men as a result of a written letter. Every person who has not forgotten childhood days remembers how they thrilled with pride over the reception of a "very own" letter.

Occasion

The teacher may remember the birthdays with a personal note. Send a congratulatory message with a Scripture verse or two, a personal experience, or a pertinent tract when the pupil joins the Church. The far-seeing teacher will take a list of the names of her class when she goes on a vacation, and will send each one a souvenir postcard or a personal note. Rev. S. W. Naylor, while pastor at Kenosha, Wis., sent appropriate postals to every member of his Church when he was touring in Europe.

Descriptive

The teacher away on a trip should at least write a letter of description to be read to the class. Often it will be good enough for the whole school to hear. A pastor is wise who is not so busy resting that he will forget to write a brief, breezy message from woodland, sea-coast, or farm-house to the members of the school.

Enrollment

The Bushwick Avenue superintendent sends a welcoming letter to every new pupil the first Monday after enrollment, while the district visitor calls, if possible, before the week is out.

The Secretary

Responsible

It is a great mistake to undertake to hold one in the school, or to develop a person by putting him into the office

of secretary. It is one of the most important positions in
System the school. The chief, or supervising, secretary of the Bushwick Avenue Sunday-school has twenty assistants. A fourfold manifolding record is made of each scholar; one goes to the superintendent, secretary, deaconess, and teacher respectively. Three card indexes are kept; one alphabetically,
Quarterly report one by birthdays, and one by streets. A quarterly report should be given to the school. Previous quarters can be compared, progressive classes noticed, decreases emphasized, and profitable conclusions drawn. The weather conditions may be kept, and an estimate made as to the effect of different sorts on attendance.

Report to parents The great Bethany Sunday-school, Philadelphia, superintended by John Wanamaker, has a quarterly report for each child sent to the parents. It includes the number of Sundays on which the golden text was repeated, an offering brought, and also an account of order. This reminds homefolk of duties. It may help to keep pennies from the corner candy store. Another letter is sent to the parents, at the time the pupil is enrolled, giving the aim of the school, and requesting their co-operation.

Additional details The names of those who are sick should be read out. If a list of the dead is kept, an annual memorial service may be made helpful. When a pupil moves, the modern secretary notifies the nearest school authorities. The birthdays of all are known, and unless the superintendent sends a note and a card, the secretary should do so. Post on the bulletin board a list of those who will have birthdays the following week. Those named will be more sure to put their pennies (representing the years of age) into the birthday box the next Sunday.

Stenographer Get some one to volunteer to act as Sunday-school stenographer. He may take dictation at the close of school, and send out notices early in the week.

The Funds

Self-support

Israel P. Black insists that all the collections should go for benevolence and missions, while the regular Church treasurer pays the school expenses. Secretary Lawrence, on the other hand, declares that the school should not only pay expenses, but should also teach the children a valuable lesson of Church loyalty by contributing a certain proportion for the support of the Church.

Christmas treat

In the same way there is another difference between Secretary Lawrence and Professor Wells. The first favors giving up the Christmas treat, and in its place having the school bring provisions, toys, and money for the needy, to instruct them in sympathy and charity. The latter insists that sweet and happy memories are lost for the children when the school has no "Santa Claus" and treat.

Expense

There is much evidence to favor both protestants. The dependent school does not teach its members their relation to the Church. Many children in a majority of our schools have little jollification and heart-stirring happiness outside of the Sunday-school treat. The money thus expended is no more wasted than that used by Mary in the "ointment." Some of us remember our own childish heartaches when private presents were permitted and we were missed, while wealthy ones were called forward many times. Individual gifts should not be allowed.

"Money" vs. "pennies"

Israel P. Black suggests that the song used in the Primary Department, "Hear the 'pennies' dropping," should be changed to "money," as the children get to thinking they can bring nothing larger than pennies.

Birthday box

A birthday box will gather much money in penny amounts. Some schools use it for missions; others for the library, or current expenses. The Bushwick Avenue Sunday-school devotes it to hospitals and relief work for needy scholars, and to send flowers to the sick.

Business-like

The Sunday-school funds will, of course, be handled economically and in a business-like manner. No single person should be given the right to make any unauthorized expenditure. The Board, or at least the Executive Committee, should first pass on questions requiring the outlay of money. Every pupil must feel responsibilty for the collection, and be taught to bring something. Thomas K. Beecher, the brother of Henry Ward Beecher, after much persuasion, took charge of his own Sunday-school, and was among the first to make clear-cut rules. Here they are: "Perfect attendance, except for unavoidable cause; every pupil to know the lesson perfectly; every pupil to put something into the collection." The purpose of the latter rule, he said, was not so much to get money, as it was to cultivate the habit of responsibility. He urged them to earn the money. When, through poverty or misfortune, it was not possible to get at least one penny, he instructed the pupils to cut out a round piece of paper and write on it "One cent," and place their name on the other side, and put in the offering.

Omitters

Marion Lawrence instructed his secretary to report every Sunday the number of omitters, those who brought nothing for the collection.

Missionary boxes

The Oxford Presbyterian Church, Philadelphia, has a Primary Department Mission Band, which supports a native worker in a foreign field at sixty dollars a year. They have four tin boxes. These are securely locked by the secretary, and each week two are given to the boys and two to the girls, to be returned the next Sunday. The boxes are distributed to different pupils so that they may gather missionary money. At the end of the year every pupil has had a box for a week. It might add zest if the offerings of the two boys and two girls were reported separately each week or month to see which had the most money. Pupils should be encouraged to work and save in preparation for the time

when they will receive the boxes. Every child has friends who will contribute to missions, if solicited. A reward pin, a Holy Land flower, a certificate (neither costing more than ten cents), may be given to every child who brings in one dollar. Smaller rewards may be given for lesser amounts. Missionary offering

Recently the Grace Methodist Sunday-school, W. T. Child, superintendent, requested each class to select a member briefly to answer the question, "Why do I like to come to Sunday-school?" Nearly every pupil, in the answer, spoke of a desire to give their pennies so that heathen boys and girls might learn about Jesus. The regular monthly missionary offering, taken after a special program on that topic had been rendered, gave them a heart interest in the subject. No school can prosper without scattering missionary information and giving liberally to support the cause.

Various Department

The Home Department Superintendent of the Bushwick Avenue Sunday-school is a retired business man, who gives all of his time to this work, and has seven hundred enrolled. He has forty assistants, who look after an apportioned division of the city. As a member moves into a new district, his name is transferred to the book of the assistant in charge of that territory. The members use the Sunday-school library, receive special invitations to all festivals, and have an annual reception. A record of birthdays is kept, and a letter sent to every one at that time. Each one also receives a special message at Easter and Thanksgiving. The visitors seek to encourage "family worship," and to win the families for Christ. A stereopticon preview of the quarter's lessons for the Home Department insures interest by arousing a desire to learn the setting of the pictures. The Home Department should be given a reception at least once a year. Some members are invalids. Arrange to bring them in carriages. Home department

Cradle roll

The Bushwick Avenue Sunday-school, Brooklyn, has three hundred babies on its "Cradle Roll." The superintendent calls on each baby on its birthday, with a "scrap-book birthday gift she has made out of pictures or cards she has picked up." She writes letters, especially to any who are sick, or in the country in summer, and weaves into them pictures of birds or flowers or children, making a pretty little story of it. She takes the certificate of membership to the mother, and a gift at Christmas time. She has a class of about a dozen of the Cradle Roll babies less than three years of age, who come to the kindergarten. Pictures of these babies and of the kindergarten children are grouped and hung upon the wall in the kindergarten room. A monthly social is held for the mothers, where problems of home-training are discussed. Wafers or cakes and cocoa or coffee make up the refreshments. Practical books for mothers are in a special library open for their use.

Appoint a committee of older girls to assist in the Cradle Roll reception. Let them call personally and arrange to help the mothers get there.

Open shelf library

Christ Church, Cincinnati, uses the open-shelf system for its Sunday-school library, the children being allowed to take any book they desire. There are no fines and no record. This is a down-town Church. This is the conclusion of the librarian: "Each child is treated on the principles of honor, and the results are more than satisfactory."

Guest book

A guest book will become of great value. Men suddenly spring into prominence; then their signature in the Sunday-school book will look big. In the course of years many names will be secured, and each will recall a personality in a close and vivid way.

Wide-reaching work

The Bushwick Avenue Sunday-school has the following committees appointed: Ushers, Awards, Athletics, Relief, Examinations, Lectures, Employment, Library, Temperance.

The school has a gymnasium for the boys. Monthly lectures with stereopticon and moving pictures are given without charge, the expense being paid by taking an offering. Two nights a week the young men meet for gymnasium work. Superintendent Brown says: "After we started the gymnasium nearly thirty young men took a stand for Christ and joined the Church, because they felt that the Church was interested in them."

A physical culture teacher is paid eight dollars a month to lead a physical culture class for the young ladies one night a week.

Three hundred and fifty places were found by the Employment Department in one year. One father came to look over the school and said: "I do n't take much stock in this pious business, but I wanted to look at the institution that got my boy a job." Something is "going on" every night in the week, under the direction of the Sunday-school.

Employment bureau

When Bishop Warren was pastor of St. John's Church, Brooklyn, his Sunday-school of a thousand members ran an Employment Bureau. An officer was elected to take charge. He lived in a central location. Applicants filled out a card-form, giving age, experience, home conditions, educational qualifications, etc. This was filed away. Regular reports were given. It might be well to spur members to find places for others, by reading at the time of making the regular report the names of the boys or girls who found places for others.

Entertainments

A frequent entertainment, a moving-picture show, a stereopticon exhibition, elocutionary and musical entertainment, or some similar attraction should be given free for the pupils, while others are charged an admission. Those who pay will provide the expense money. Tickets may be given only to those who were present the four previous Sundays. The entertainment may be promised when the school has reached a certain increase in attendance. Grace Sunday-

school increased twenty-five per cent in a few weeks by such a promise. It put every one briskly to work.

Banquets for boys

Give a supper, but call it a banquet, to the older boys of the Sunday-school once a year. Let them respond to toasts and have a "free" and happy time. Girls who find great delight in high-school fraternities will be attracted by a similar plan for them.

Cadets

The Messenger Cadet Corps of the Bushwick Avenue Sunday-school consists of fifty boys, each assigned to a district. Each boy carries all sorts of messages in that territory.

Picnic

Secretary Lawrence's school gave an egg hunt, that was demanded three years in succession, at the annual picnic. One thousand red wooden or plaster-paris eggs were hidden in grass, bushes, and trees. Different sections of the park were allotted to the various departments of the school. Then the hunt began. The one finding the most eggs was suitably rewarded. A street car parade, led by a band in the first car, and going through the principal streets, preceded the picnic.

Appropriate rooms

Many Churches have a big obstacle at the start in an unhandy, barn-like, or darkened room, in which to hold the Sunday-school sessions. It is almost impossible to properly grade the school, in most buildings, for the lack of separate rooms. Whatever else is done, the school must be bright and cheerful, even though decorations, pictures, new windows, electric lights, and a dozen other helps are necessary. Look hopefully towards the day when a modern building can be erected. The scolding, fault-finding, critical, complaining, formal, cold, spiritless, unconsecrated superintendent or teacher must by some means be transformed or expelled.

Always and everywhere the Sunday-school worker will be "*made* all things to all men," that he may "by all *means* save some."

CHAPTER III.

The Church Caring for the Children.

General Facts

Some one has said, "He who puts his hand on the head of the child puts it also on the heart of the mother." Dr. Edward Judson says, "The key to the hard problem of evangelization lies in the puny hand of the child." How true! Won in plastic days, they are usually loyal to the end and can be trained for efficient service all the days. Early

Children are influenced by various things in their Christian life. Parents and homes, of course, have the largest potency; but the Church and the pastor are more important than is usually recognized. Dr. Starbuck asked a number of Christians concerning the most potent influences in shaping their characters. Here are the answers: Influences

Parents and home influences	52
Other personal examples	48
Books and writers	29
Church and pastors	28

The pastor who wins the love of the children can move and mold the whole community. The man with a literal memory can find no more profitable task than holding in mind the name of every child. One can gain great influence by making a complete list of all the children of the home, and committing them so that the greetings can be by name. Learning names

Picture cards will never cease to attract. Carried constantly in the pocket with a brief invitation to Church and Sunday-school, they will be welcomed and valued by future men and women. They may be distributed to strange chil- Picture cards

dren met on the street or when calling at the home. The
Birthdays baptized children are always recorded. Notice birthdays by mailing a card or written greeting.

Souvenirs Become interested in their hobbies and endeavor to contribute to them. Pick up odd buttons while on a trip for the boy who is collecting them. Save your foreign stamps and ask your friends for them, and hand the same over to the lad saving them. Help the girls collecting signatures of celebrities, or calendars, or foreign pictures of dolls. Possibly these souvenir collectors would be willing to give an exhibit at the pastor's home some evening. It would interest many people. Ask them in one at a time, or all together, the evening open house is kept for adults. Some sort of reward may be offered for the most unique and varied collection of souvenirs collected by a boy under a certain age during a fixed time. Ecomony is thus taught and judgment is developed.

Special evening The pastor on returning from a trip may invite the boys and girls who are interested to call on a certain evening, and then he may show some views or souvenirs gathered and tell them about the things seen and heard. The Juniors as well as the Seniors are entitled to a time when they can call on the pastor. They may be led to make a confidant of him, and some sadly need it with the many careless fathers and mothers of these days. Have an evening or afternoon "at home" at least once a month for the boys and girls.

Children's hour Rev. James Allen Geissinger, of Cincinnati, Ohio, gives an account in the *Western Christian Advocate* of a service he conducts for children from six to sixteen years of age one hour every Wednesday, beginning at four o'clock. He calls it the "Children's Hour." The time is divided into three twenty-minute periods. The first is for worship, and consists of processional; chants, some psalm; the Lord's Prayer in concert; responsive reading; concerted memoriter work.

The second is for study, and the children are separated into three divisions. Each child is given a Perry picture at the close, illustrating the lesson. These pictures are put in a scrap-book and exhibited at the annual social. A stereopticon with ancient and modern religious pictures is used in the third twenty minutes.

Pastor's reception

The pastor ought once in a while to give a reception to the children who are members of the Church. The probationers or members of the training class, if thus invited, can be met personally, and each one be taken into a room alone to see if he understands what it means to come into the Church. The following invitation was sent out on a return postal-card by the author:

Denver, Colorado, Octo. 5th, 1904.

Dear Louisa:-

Mrs. Reisner and myself will give a party to the boys and girls of our Church next Saturday afternoon from 2.30 to 5 o'clock.

We want you to come. Send us word if you cannot be there. We will have a good time.

Remember I want always to be
Your friend,
Christian F. Reisner.

Sunday-school reception

The Sunday-school can profitably give all the children, who are Church members or who are being prepared for admission, a reception or party. It gives them special designation and enables them to know each other and be encouraged by the numbers.

Teacher's care

Dr. Schauffler speaks of a pastor who sent each teacher a list of the Church members in her class, together with a request that she give them personal attention, and report to him concerning their difficulties and progress.

Training for membership

Children should not be admitted to the Church without a careful training in the meaning of fundamental things. Memoriter work is not sufficient. There is a question whether it does any good simply to commit catechism and creed. It would be better to explain the truths in language that printed the facts on the child's mind.

Pastoral work

Dr. R. F. Hurlbut, out of a wide and successful experience, insists that the pastor ought to conduct his own "Children's Training Class." No one is so well equipped and no field will yield as large returns. Dr. Charles L. Goodell, however, found thoroughly competent trainers in Hansom Place Church. Usually the pastor alone can do this work in the demanded way. It is easy to secure a neat certificate of Church membership that can be framed, and will be valued

Diploma

by boys and girls. A diploma or certificate of membership, neatly tied with ribbon, is presented by the author to each child as he is admitted into Church membership.

Reverence

Disorder in the Churches, permitted freely, will break the spirit of reverence and hurt the religious sense. William G. Koons, in his book, "The Child's Religious Life," declares: "The bowed head, the folded hands, the reverent tone of voice will awaken religious impulses in the child and finally lay the basis for religious habit and character." This is literally true. If the Church and religion is allowed to be cheapened by disorder and "sport" in the Church, or even Sunday-school service, the smallest child will be affected.

Story telling

Mr. Koons further advises the workers with the child, who has arrived at the intelligent age, to study and practice the art of story telling, since this is the way truth gets root at this age. One boy told Mr. Stelzle that he liked to read the Old Testament because something was "going on" in it. After adolescence, Mr. Koons advises that orders be seldom given, and that the appeal be made firmly and confidently to the reason. "Sensitiveness, suddenness, and secretiveness

characterize this age." Example and kind treatment count for more than any other sort of teaching. Bishop John H. Vincent, when a young pastor, wrote to Dr. Stephen Tyng, an early and successful children's worker, for a copy of the constitution of his Sunday-school, and received the answer: "I am sorry. I can not come." He was the constitution. It must always be so with the successful child worker. There can be no positive and final rules and methods. Mr. Koons further insists that the child must be given an opportunity to exercise his religious knowledge and feelings by being given actual Christian work, or at least something related to the Church, to do.

Personal influence

Assigned tasks

How to Get Children in the Church

The pastor may deputize many tasks to other Church workers, but in the end it devolves upon him to get the children connected definitely with the Church. The following question was included in the list sent out to pastors, How do you get children into the Church? Here are the replies: Rev. Courtlandt Myers—"Go for them. Get the teachers to feel they have a part. Make a special effort Christmas, Easter, Children's-day." Rev. John D. Countermine—"Never talk with the child until I have a personal talk with the parent about the child." Rev. William Merle Smith—"Am hesitant about taking children under thirteen." Rev. M. P. Boynton—"Observe Decision-day, and at other times invite them. Have your Young Disciple's Class-meeting weekly, for study of Doctrine and Christian Living." The following custom brings a good suggestion for a city Church where the children can not be gathered through the week: Rev. Cleveland B. McAfee—"I have a communion class at the regular Sunday-school hour, two or three weeks before communion." Rev. Benj. Brewster—"Children are taught that Sunday-school is not children's Church,

and are urged to attend service, going if necessary before the sermon." Bishop Vincent declares that if a child can only attend one Sunday service that ought to be the regular preaching service. Amen and Amen. A few more answers: Rev. Naptali Luccock—"Follow certain lessons by brief evangelistic service. Teacher on alert and prepare the way." Rev. Mr. Thomas—"By teaching them that the Sunday-school is the portal of the Church." Rev. J. H. Hopkins—"We consider them always in the Church, if baptized. The Methodists, you remember, now record all baptized children, and list their names on the back of the family Church letter when it is given. These children need not be on probation at all." Rev. W. A. Bartlett—"There is some risk in receiving them, unless they come from Christian homes, and unless the Church is provided with means to nurture them." Rev. John Faville—"We get them into Church membership on the plan that a child ought to grow up a Christian." Rev. F. T. Rouse—"Mostly from the Sunday-school; have had eighty in one year from that source." Rev. W. P. Odell—"Have a harvest gathering at least once a year." Dr. W. A. Quayle receives them at the Sunday-school service two or three times a year. Rev. John Wright—"Through personal association with them." Rev. W. B. Hinson—"Make teacher feel that he or she is pastor to the children." Rev. P. H. Swift—"Have a children's choir for Sunday morning service, in addition to regular choir. Often preach a five-minute prelude sermon to children before regular sermon. Have Friday night gospel service for young people in connection with revival. Push Junior League. Have Decision-day in Sunday-school once a year." Rev. J. J. Reed, of Washington Square Methodist Episcopal Church, New York City, holds a children's meeting Friday after school, with high class and carefully prepared programs accompanying the half-hour of devotional instruction. Ad-

mission is by ticket. President McCracken, of New York University, and Josiah Strong have recently addressed them. Parents are admitted to the gallery. Rev. H. H. Preedy—"Pastor's classes." Rev. W. H. Day—"Pastor's classes, Boy's brigade, Decision-day in Bible-school, Junior Christian Endeavor." Rev. George C. Peck—"Use Decision-day and other means. Organize them into various classes and meet them myself." Rev. David G. Downey—"Personal work. Instruction in an afternoon pastor's class and with aid of deaconess in Junior League." Rev. J. T. Faris—"Girl's choir, Pastor's Preparation Class after morning service, Junior Endeavor Society." Rev. J. M. Philputt—"During Lent I have a pastor's class made up of young people eligible for Church membership. These I train carefully in the fundamentals of Christian living." Rev. George P. Eckman—"Thorough school for religious instruction, taught by the pastor, which meets every Friday afternoon, and the course of study embraces the History of Methodism, the Catechism, doctrines of the Church, and kindred subjects. Also includes map drawing, studies of the life of Christ, and Bible history. A course of gymnastics is also had in connection with the above." Rev. Charles R. Scoville—"By giving them an occasional Sunday night." Rev. F. N. Calvin—"By knowing them wherever I see them, and speaking some cheerful word to them. I have a crowd of them." Rev. F. E. R. Miller—"By personal work, evangelistic appeals in Sunday-school, and boys' and girls' meetings once in a while." Rev. Dr. Strong—"Ten-minute sermons every Sunday morning. All children under high-school age are in a band of 'Juniors,' and learn a hymn and psalm each month, assembling in front of the pulpit before the sermon each Sunday morning to repeat their lesson in concert. The 'Juniors' meet once a month at 5 P. M. on Wednesdays, in the dining-room of the church, bringing their lunch. A

part of the time is given to religious instruction, and the rest to games; a gathering on Saturday night from 7 to 8, with stereopticon or other entertainment; a pastor's class for four weeks previous to each communion."

Sermon preludes

Rev. W. A. Brown, the pastor of Washington Avenue Methodist Episcopal Church, Kansas City, Kansas, is following the plan now adopted by many others, of giving five-minute talks to children at the opening of the sermon. Recently he has been telling about a "Hive of bees," and has used such texts as "Be kind to one another" (Eph. iv, 32); "Be ye thankful" (Col. iii, 15); "Be ye doers of the word" (Jas. i, 22); "Be faithful" (Rev. ii, 10). A prominent business man recently admitted that he was not accustomed to attend Church regularly, but that these talks just about fitted him, and he did not want to miss them.

Work for Boys

Religion

The boy problem is a big one. Save him, and the man is secure. We can not do it by Juvenile Courts, boys' clubs, or purely secular methods of any sort. We must have the religious element. Rev. W. W. Pinson, writing in 1905, said: "Of five hundred inmates of the Reformatory of Jeffersonville, Ind., two hundred and eighty-six of them, or fifty-seven per cent, never attended Sunday-school, and but one of the five hundred ever belonged to a Young Men's Christian Association. In 1890 there were in the Federal prisons of this country 711 under fourteen years of age, and 8,984 between fourteen and nineteen. In 1890 there were in the prisons of the United States 411 youths under eighteen convicted of murder." It behooves Christian workers to save the boys.

Stelzle

Charles Stelzle handled a great crowd of boys while a pastor in St. Louis, and his words should bear weight. Here

are a cluster of suggestions picked out of his book, "Boys of the Street:"

Boys' Clubs should neither be too complex nor too shallow. Simpilicity must be sought at all hazards. It is not sufficient to conduct a mere reading-room, nor on the other hand should an involved educational system be inaugurated. A small beginning can be made in every place. Six or eight boys can be gathered by a Sunday-school teacher once every week or two, to play games, look at historical pictures, or study some interesting specialty, such as electricity or botany. This "group" club may be composed of the neighborhood "gang," the boys who are congenial. In club work there must be order. Let the boys make the rules. Select the natural leader of the crowd and make him the "policeman." The smaller boys will be interested in kindergarten or related methods. The larger boys are early attracted by city politics; let them debate the subject, represent legislation by mock councils, etc. In some clubs miniature elections are held with all the regular paraphernalia. Most boys sing better than they will admit. Organize a glee club, and let them appear at entertainments. A mandolin and guitar club is also possible. The penny savings bank can be employed. A boy will be proud of his own bank book. "We once had about two thousand depositors who saved over $6,000." Let them compose and print a miniature newspaper. If possible, buy a small press, and they will soon learn to set type. Street cleaning squads can be formed to keep different neighborhoods in order. Prizes may be offered for the best block of street or alley or whole square. Practical lectures by spicy-mouthed folk will do lasting good. A college professor tells about "habits," or how he got his education. Possibly he will relate his struggles. A doctor will talk about health. He can, for example, tell them that

Simplicity

Small start

Group

Various plans

Lectures and entertainments

clean hands at the table will help guard against consumption. An employer of labor gives a history of his struggles, and tells about the kind of folk he likes to employ and promote. Use graphophones, stereopticons, sleight of hand performers, good impersonators, tableaus, shadow pictures, mock trials, spelling matches. Purchase new games. Manufacture others. Manual training can be undertaken on a small scale. The rooms of the club should be tastefully and neatly, as well as attractively, arranged and decorated. Better have one or two good pictures, than a number of cheap chromos. Fresh-cut flowers will even be noticed, and do the boys good. As soon as possible put new and "first hand" reading matter on the tables, though you are compelled to start with used and donated literature. Have soap and water handy, and make a boy feel that dirt is out of harmony with his surroundings. Urge the boys to earn the money for the club expenses, as far as possible. One club started a gymnasium by the boys gathering tin-cans in the neighborhood and selling them, receiving ten cents a hundred. Almost any kind of a room will do for the boys if it is the best that can be secured. "I remember that, when some of the boys with whom I associated when I was nine years old, organized a club which met in the dark cellar of a New York tenement, and when we had nothing but tallow candles to illuminate the darkness, we thought that that club-room could not be beaten."

Room furnishings

Expenses

Spiritual matters

It is not always necessary to introduce religion into the club, at least directly. This can be done by personal conversation. We must not be ruled by stiffness nor "notions."

Street songs

One Sunday-school surrounded by a hundred thousand children had only an average attendance of three hundred. The workers started a "Children's Hour" on a week afternoon. "A children's choir of forty voices was organized, the children recited or sang solos and duets, sometimes the stere-

opticon was used, and the pastor always gave a ten-minute address packed full of gospel." And they permitted the singing of street songs that the children knew and sang until the roof threatened to lift. They also sang hymns that were stenciled upon a banner. They were street children—Jews, Catholics, and those of no religious faith—and had rarely, if ever, gone to Sunday-school. When the critics came to the leader and remonstrated with him because he allowed the children to sing street songs at a religious meeting, he calmly told the objectors that it was not a religious meeting, but an entertainment for the children into which he introduced religion. They permitted "ballads" to be sung at their entertainments, he said. "Why not permit the children to sing them at theirs?" The result of the work was that there were fully twice as many at the "Children's Hour" as there were at the Sunday-school, and it is not claiming too much to add that they received as much gospel as did the children in the Sunday-school.

The Young Men's Christian Association, Mr. Stelzle claims, is not reaching the street boys. The Juvenile Court workers agree with him in this. The "rooms" are too "stylish" for this class of boys.

The Y. M. C. A. and boys

Too many busy pastors and Church workers are discouraged from taking up work for boys simply because they want to undertake too much. Any Church can start a boys' club on a small scale. If it grows, workers and means will appear in due time. Organize a Sunday-school class, or gather six or eight boys together and spend an hour with them in visiting and playing games. This will be a start, and may surprise you in its growth. Boys appreciate and respond to attention more quickly than any other class of people. The pastor who can manage and win them can "win out" any place. Work among them will enable one to give himself a good drill in self-control and leadership.

Too much

This constitution is given place because proposed by Rev. Charles Stelzle (in "Boys of the Street"), who has eminently succeeded in this line of work:

Boys' Club Constitution

CONSTITUTION.

ARTICLE I.

NAME.

This organization shall be called The Young American Club.

ARTICLE II.

OBJECT.

The object of the club shall be to develop the physical, mental, and moral natures of its members.

ARTICLE III.

COLORS.

The colors of the club shall be red and blue.

ARTICLE IV.

MEMBERSHIP.

Section 1. Any boy between the ages of ten and fourteen may become a member of the club, upon the recommendation of the membership committee, and upon a majority vote of the club.

Section 2. Each boy, before being admitted to the privileges of the club, shall sign the constitution after his election.

Section 3. Any boy who is absent from four consecutive meetings will have his name taken from the membership roll, unless he has a good reason for his absence, which must be sent to the Secretary in writing.

ARTICLE V.

OFFICERS.

Section 1. There shall be a President, a Vice-President, Secretary, Treasurer, and Chaplain.

Section 2. All elective officers shall be chosen by ballot, the persons receiving the highest number of votes being declared elected.

ARTICLE VI.

Duties of Officers.

Section 1. The President shall preside at all meetings of the club. He shall have power, in case of a tie vote, to cast the deciding vote.

Section 2. The Vice-President shall preside at all meetings of the club in the absence of the President, and shall assist the President in all ways possible.

Section 3. The Secretary shall keep an accurate record of all proceedings of the club. He shall keep a list of the names and residences of all the members, and call the roll at each meeting.

Section 4. The Treasurer shall keep a correct account of all money received by him, and shall collect all dues from the members, and give a weekly report showing the financial condition of the club.

Section 5. The Chaplain shall be responsible for such religious exercises as may be determined upon by the club.

ARTICLE VII.

Committees.

Section 1. The following named Standing Committees shall be appointed each term by the President, after consulting with the Executive Committee:

(a) Membership.—It shall be the duty of this committee to propose desirable candidates for membership in the club, and to visit and report upon all absentees.

(b) Rooms.—It shall be the duty of this committee to see that the club rooms are properly heated, lighted, and ventilated, and that all furniture is in its proper place before and after the meeting. It shall also be the duty of this committee to see that order is maintained in and about the building.

(c) Social.—It shall be the duty of this committee to arrange for and take charge of the socials given by the club, securing such assistance as they may need.

(d) Educational.—It shall be the duty of this committee to secure speakers for the regular meetings of the club, to take charge of all work of a literary character, and to arrange for all public meetings not otherwise provided for.

(e) Athletic.—It shall be the duty of this committee to organize teams for out-door games, and to have supervision over paraphernalia in the gymnasium.

Section 2. The Executive Committee shall consist of the elective officers.

Section 3. Special Committees may be appointed by the President upon recommendation of the club.

Section 4. The Manager of the club shall be ex-officio member of all committees.

ARTICLE VIII.

MISBEHAVIOR.

Any boy misbehaving at a meeting of the club or about the building shall be tried before the club by a committee appointed for that purpose, the club determining the punishment which shall be inflicted.

ARTICLE IX.

DUES.

Dues shall be one cent a week, payable weekly.

ARTICLE X.

MEETINGS.

Section 1. The club shall hold its regular meetings on every Tuesday night at seven o'clock.

Section 2. Special meetings may be called by the Executive Committee, or upon the written request of three members.

Section 3. The quarterly meeting of the club shall be held on the first Tuesday evenings in January, April, July, and October, when there shall be an election of officers and reports from Standing Committees.

ARTICLE XI.

QUORUM.

Two-thirds of the entire membership of the club shall constitute a quorum.

ARTICLE XII.

AMENDMENTS.

This constitution shall be amended by a two-thirds vote of the members present at any regular meeting, notice of such amendment having been given one week in advance.

Various Boys' Organizations

There are many different boys' organizations in the country. A few are mentioned. Closer details can be gathered

by correspondence. The "Knights of King Arthur," founded by Rev. William Byron Forbush, in 1893, and conducted by Frank Lincoln Masseck, Brattleboro, Vermont, is a growing and helpful boys' movement. "The Boys' Brigade" was formed many years ago, and is widely scattered and strongly organized. Here is its published purpose: "The object of the Brigade shall be the advancement of Christ's kingdom among boys, and the promotion of habits of obedience, reverence, discipline, self-respect, and all that tends toward a true Christian manliness." (The Boys' Brigade Manual.) A splendid pledge is required. Missionary work is undertaken. First aid to the injured is taught. Summer camps and winter gymnasiums are conducted in many places. The National Headquarters are 804 Columbian Bank Building, Pittsburg, Pa. "King Arthur"

Rev. E. C. Waring, of Williamsport, Ind., has devised an excellent organization for boys, called "The Knights of the White Shield." It is simple, practical, and attractive. It is built around the tradition of an early Christian martyr who was shielded from death-intended arrows and spears by a flashing shield at first invisible to the eyes of the persecutors. The officers are as follows: "White Shield"

The King.—He shall preside at all meetings and shall attend to the general direction of the Knights. He shall represent Conscience.

Knight of the Sword.—He shall rank next to the King. He shall represent Courage.

Knight of the Shield.—He shall be the chief guard of the welfare of the organization. He shall represent Caution.

Knight of the Helmet.—He shall be the chief guard of good manners. He shall represent Courtesy.

Knight of the Keys.—He shall take care of all money and attend to all business interests. He shall represent Honesty.

Knight of the Book.—He shall record the business and all items of interest in the meetings. He shall represent Accuracy.

Knight of the Tower.—He shall watch the door to see that none pass in or out without the proper qualifications and permission. He shall represent Watchfulness.

Knight of the Armor.—He shall look after the matters pertaining to the room or convenience of the King and his Knights, and shall conduct the candidates. He shall represent Duty.

Knight of Vigilance.—He shall be the monitor of the regular meeting, and shall frame indictments against poor and indifferent conduct on the part of the members. He shall represent Self-control.

The Counselor.—He shall be the adult member who looks after the management of all matters pertaining to the welfare of the organization. He shall represent Patience.

It is composed of boys from twelve to sixteen, regular attendants at Sunday-school, and who will go to public worship at least once a month. Boys dropped as unworthy knights are those who absent themselves without cause, who do not keep their vows, or are constantly uncongenial. The purpose of the organization is to keep boys in the Sunday-school, interest them in the Church and public worship, to make manly Christians, and to give them "fellowship, sympathy, guidance, and inspiration." It has a secret "salutation sign," grip, and pass-word. Each officer is to be provided a sword of some kind. The official seats are located much as they are in a regular lodge-room. A full ritual is furnished, as well as a novel initiation service. Mr. Waring suggests that it be started by calling together eight of the best boys obtainable.

Ruskin Club

Emma Winner Rogers, of New Haven, Conn., tells in the *Epworth Herald* (June 2, 1906) of a Ruskin Club organized in the thickly populated tenement district, among boys who lived "on squalid streets and spent most of their time when out of school on the street corners." "Their only social life was with their own little clique or 'gang' of boys." When the club was formed, the first hour of the evening was given to basket making. The small completed

ones they took home; the large ones were sold, one-half of the proceeds being given to the maker, the rest retained to purchase more material. "A half-hour of music, readings, or games followed the work hour, and an occasional talk on some civic or social or health question varied the evening. Celebrations of holidays with special entertainments were cheering times for the boys." The club held its identity until the boys were from sixteen to nineteen years of age. Miss Rogers describes their work now as follows:

"The boys in my club are now from sixteen to nineteen years old. This year we reorganized, and the boys have paid regular dues of twenty cents a week, which covers the rent and lights. They have grown in sense and appreciation with the passing years. We rented a small, old-fashioned house with three rooms down stairs and three up, and two small halls; open fireplaces and pantries and running water. The club-room was made of good size by knocking out a partition. On the first floor is a library, club-room, and kitchen. Upstairs there is a game room and two rooms for arts and crafts.

"Paper and paint made the interior attractive. Friends provided suitable club furniture, pictures, books, and games. Magazines and weekly papers are sent in frequently, and here by their own blazing fireplaces every night and Sundays the boys may come to rest, to talk, to read, or play games, to entertain or be entertained or instructed by the friends interested in them, who bear the relation of associate members of the club.

"There is a president, treasurer, secretary, and "inside guard" or doorkeeper of their own number. A tiny kitchen stove provides the coffee or chocolate for the occasional "spread;" a case of attractive china only comes out for company occasions, but plain blue and white cups and plates decorate the kitchen walls for ordinary use. Lamps are used,

a half-dozen side lights in the hall and club-room, and a reading lamp in the library."

"Holy Grail" The "Knights of the Holy Grail" was projected and has been utilized successfully by Rev. Perry E. Powell, of Garrett, Ind. He has compiled a complete ritual and constitution.

Interest and Profit

Gymnasium Rev. J. T. Faris tells in the *Westminster* of the opening of a gymnasium in his Church, Markham Memorial, Presbyterian, St. Louis. The boys petitioned for it. A part of the church, the prayer-meeting room, was utilized. Two hundred dollars purchased the outfit, and the janitor moved it out of the way whenever a Church meeting was held and drew a curtain in front of it. The boys help pay the expenses. The third week in January of the first year, one hundred and two boys used it, and the total expense was only six dollars, or less than six cents apiece.

Minstrel show The Christ Church (Cincinnati) Boys' Club gives an annual minstrel show for the benefit of their friends and treasury. They also repeat the performance at several outside places.

"Charity" work A Junior League Boys' Company found a poor family worthy of encouragement. They secured girls to solicit, took a good-sized play wagon and went from house to house until it was filled with provisions. The things were unloaded on the porch while no one was looking. Surprise resulted. The Juniors then came trooping in to sing and cheer the crippled inmate. The wagon and independent work gave attractiveness and a profitable lesson was taught. No Seniors accompanied or planned for them.

Home Bible reading Rev. J. T. Faris has arranged a successful plan to get children and young people to study the Bible. Three hundred and sixty enrolled, and two hundred and fifty com-

pleted the course. The sheet prepared to arouse appetite for the "Book" and to direct reading is as follows, and is self-explanatory:

MARKHAM MEMORIAL PRESBYTERIAN CHURCH,
REV. JOHN T. FARIS, PASTOR,
MENARD AND JULIA STREETS, SAINT LOUIS.

DO YOU LIKE A GOOD STORY BOOK?

Who does n't?

And when you have been sighing for another good collection of stories to read, why have you never thought of the Bible?

"What!" you say. "THE BIBLE a story book?"

Yes, indeed! The most interesting story book ever written.

You do not believe it?

Well, are you willing to be shown?

Then read:

1. The story of the servant who was sent to find a wife for his master's son. (Genesis xxiv.)

2. The story of a man who looked pleasant when everything went wrong, of a man who looked sad when he was in trouble, and of a man who forgot his best friend. (Genesis xl.)

3. The story of a man who was taken from prison to live in a palace. (Genesis xli.)

4. The story of the meeting of a son with a father who for years had given him up for dead. (Genesis xlvi.)

5. The story of a little girl who watched by her brother's odd cradle; and of a mother who was hired to take care of her own baby. (Exodus ii.)

6. The story of a bush which blazed with fire, and was not burned up. (Exodus iii.)

7. The story of a hard master who told his servants they must make bricks for him, and find their own material.. (Exodus v.)

8. The story of the order which changed a nation's calendar, and why it was given. (Exodus xii.)

9. The story of how bitter water was sweetened by a tree. (Exodus xv.)

10. The story of the day when God told His people to get their Sunday provisions on Saturday. (Exodus xvi.)

11. The story of how a rock furnished water to a thirsty multitude. (Exodus xvii.)

12. The story of a god made out of earrings. (Exodus xxxii.)

13. The story of the first tent-meeting, and how the tent was made. (Exodus xxvi and Exodus xxxiii.)

14. The story of ten cowards and two brave men. (Numbers xiii and xiv.)

15. The story of what happened to a man who profaned the Sabbath. (Numbers xv.)

16. The story of the earthquake which swallowed three men. (Numbers xvi.)

17. The story of the beast which spoke to its master. (Numbers xxii.)

18. The story of the death of the man whom God buried. (Deuteronomy xxxiv.)

19. The story of how a multitude crossed a sea (Exodus xiv) and a river (Joshua iii) without boats, and did not get wet.

20. The story of a strange siege and a strange capture. (Joshua vi.)

21. The story of how one man's sin brought misfortune to millions of other people. (Joshua vii.)

22. The story of how an army of thirty-two thouand men was cut down to three hundred; and how these three hundred, with no weapon but pitchers and lamps and trumpets, defeated a vast army. (Judges vii.)

23. The story of a man who killed a lion, and pulled down a heathen temple on his enemies. (Judges xiv, xv, and xvi.)

24. The story of the boy who heard God calling him. (1 Samuel iii.)

25. The story of a farmer's son who was made a king. (1 Samuel ix and x.)

26. The story of the shepherd boy who became his successor. (1 Samuel xvi.)

27. The story of the man who spared the life of his enemy who wanted to kill him. (1 Samuel xxiv.)

28. The story of a cripple who was given a home for his father's sake. (2 Samuel ix.)

29. The story of the building of a church without sound of hammer or ax or any tool of iron. (1 King vi.)

30. The story of the king who would not listen to the counsel of those wiser than he, and so lost most of his kingdom. (1 Kings xii.)

31. The story of the boy who was sunstruck, and how he was restored. (2 Kings iv.)

32. The story of the little captive maid who helped her sick master to find a cure. (2 Kings v.)

33. The story of the first Chest of Joash. (2 Kings xii.)

34. The story of a girl who saved the lives of thousands. (Esther iii to Esther viii.)

35. The story of a strange real estate bargain. (Jeremiah xxxii.)

36. The story of a man who tried to get away from God by burning a part of the Bible. (Jeremiah xxxvi.)

37. The story of the bones which came to life. (Ezekiel xxxvii.)

38. The story of a king who ate grass, and lived with the beasts. (Daniel iv.)

39. The story of the young man who was forbidden to pray to God. (Daniel vi.)

40. The story of the preacher who was angry when his sermon led people to repent. (Jonah iii and iv.)

41. The story of the slave who ran away from home, and how he came back. (The Book of Philemon.)

These are only a few of the absorbingly interesting tales to be found between the covers of the Book. When you read them, I am sure you will own that the Bible is far more interesting and helpful than you thought. And I believe you will be eager to read other chapters and books.

Do you wish to read these stories? It would help me if I might know how many will do so. That I may know if you intend to read them with me, and with others, will you not sign your name to the second coupon below, tear it off, and either hand it to me, or place it in the basket when the offering is taken on Sunday, or give it to your Sunday-school teacher? This will make you a member of the Markham Bible-story Readers' League.

Try to read the stories before April 1, 1906. Then, when you have read them all, sign the other coupon, and hand it to me, place it in the basket, or give it to your Sunday-school teacher, as in the case of the enrolling coupon. I want to know who complete the series of stories. *To each one who certifies to reading the entire*

series of forty-one stories, between February 25th and April 1st, I want to give a little souvenir. Very cordially, your pastor,

JOHN T. FARIS.

P. S. Always remember that the Bible is God's message to you. Ask Him to bless you as you read.

(Coupon to be returned after reading, not later than April 1, 1906.)

I certify that I have read the entire series of forty-one Bible stories named in the leaflet given me by my pastor.

Name .....

Address .....

(Coupon for enrollment, to be returned immediately.)

I intend to read the forty-one Bible stories named in the leaflet given me by my Pastor, and wish to be enrolled as a member of the Markham Bible-Story League.

Name .....

Address .....

The *Christian Endeavor World* recently printed the following:

"The Third English Lutheran Juniors, of Baltimore, are given blank books, and every week a special subject is assigned them, and the Juniors are expected to obtain quotations on the subject, write them in their books, and read them at the following meeting in response to their names at the roll-call."

Such subjects as "Love," "Wisdom," "Temperance," "Service," "Prayer," and "Heaven" would be appropriate. The plan is a good one, because it develops the independence and thoughtfulness of the Juniors.

Children's communion

Rev. Frank N. Nelson, rector of Christ Church, Cincinnati, profitably holds a Sunday communion service for boys and girls once a month at 8.30 in the morning. From one hundred and fifty to two hundred attend. It would be helpful for other Churches to copy this plan. A simple talk on the meaning of the sacrament may precede it. Appropriate songs sung and even a simplified ritual may be employed.

A special children's communion is bound to be instructive and impressive.

"Couples" Young married couples feel out of place in the old crowd of young people, and are not at home with the older married people; hence they usually drop out of the Church's activities. A Chicago Junior Society is helping to solve the problem. The superintendent is assisted by a Junior board consisting of six married couples. Each couple takes in charge one of the Junior committees. Usually it happens that when a Junior worker gets married, she or he drops the Junior work; but Christian Endeavor ingenuity has discovered a way to utilize them even after the wedding.

The Juvenile Court

Support The Juvenile Court work of our cities should command the enthusiastic support, earnest attention, and heartening words and prayers of every Church and pastor. There is no greater movement in our land to-day. While the work Atmosphere is undenominational, it must have the religious atmosphere and backing. Judge B. B. Lindsey, father of this modern movement, in the midst of his great work paused and joined Trinity Church, Denver, on probation. His chief probation officer, Dr. Lilburn Merrill, is a consecrated Christian, as is Mr. Thurston, the chief probation officer of Chicago. It is often true that permitted disorder in Sunday-school Church order and Church wrecks reverence, and frequently lays the foundation for lawlessness. A Sunday-school superintendent once said about disorderly boys: "I let them have a good time so that they will attend, otherwise they would remain away. It is better to have them this way, than not at all." He was utterly mistaken. It would be better to have ten boys and order, than to have one hundred and disorder. If, however, Juvenile Courts can win by love, sympathy, and advice, the Church ought to succeed in the same way. The

"cranky," exacting, domineering, bossy, unreasonable unsympathetic Church worker may be a valuable ally of the saloon in ruining boys. But there are many positive plans for helping the Juvenile Court and its overworked officers.

Men's club aid

The *Outlook* of December 2, 1905, gave an account of the work of the Men's Club of the Central Presbyterian Church of New York City in helping make men of Juvenile Court boys. Every member of the club takes charge of a boy. "He was to be a jolly good friend and comrade. He was to share in the boy's pleasures, to take him out to shows and ball-games, to invite him home to dinner, and to make the acquaintance of the other fellows." "He was not to lecture, not to preach, not to reprove, but to give to the boy the benefit of his wider knowledge and greater experience." So, in general, he was to be a real friend and adviser, such as any father or older brother ought to be. These men entered into their work heartily, visiting the boys at their homes, giving them "feeds" at the club, and not condemning their boyish pranks. A boys' club was started with fear, but it

Result

worked marvelously. What is the result? Seventy-five "Elder Brothers" each took a boy. Crimes as follows stood out against the lads: Seven for burglary, eleven petit larceny, two for assault, and two for intoxication. Of the seventy-five boys, seventy-three were saved and won to a life of work or school. The other two fell, but were exceedingly anxious that their "Elder Brother" be not informed. Their "Elder Brothers" are waiting for them to be released from the Reform School to again take them up. Ed said, when told by one of the men to come to him when he got into trouble: "Aw, I can go to anybody when I 'm in trouble. Bully thing about you is that I can go to see you when I

Cultured home

ain't in trouble." In Denver recently, one lad sentenced to the Reform School was taken instead by a wealthy woman to her own home, and since the boy would not go to school

she taught him herself. In six months she had worked a perfect transformation with the street arab. W. M. McClelland, a public spirited citizen of Denver, took little twelve-year-old Marie out of a deplorably bad home and made her a real member of his own household. After four months, going to Mr. McCleland's house on a visit, though Judge Lindsey had known Marie for four years, she had so marvelously improved that he mistook her for the granddaughter of his host.

Finding homes

Any pastor might well interest himself in finding a home for one or two boys. Judge Lindsey said in his Washington Birthday address at Chicago before the Union League Club: "A good example in man is of greater value to boys and girls than sermons preached or precepts taught. The Jew of Nazareth was the wealthiest man in the tide of time. He gave to the world all there was of His great wealth; for He was unselfish and He gave Himself." The Judge is not only a man of high theories, but of high practice. He works steadily and unselfishly to influence not only his own city, but the country. It is a sad commentary on our home life, and even some reflection on our Church work, that Juvenile Courts are necessary. The Judge always vigorously emphasizes the correction of the evil at its roots. He is free to declare that ninety per cent of the cases brought to his attention are the result of lax or bad homes. Chief Probation Officer Thurston, of Chicago, declares that disorderly Sunday-schools help make cases for the Juvenile Court.

Punishing adults

But the child delinquent problem is upon us, and no man has so effectively grasped it as Judge Lindsey, suggesting and helping to frame laws in many States, but also working remarkable transformations at home. One day an English woman who runs a bakery was hailed into the Judge's court and fined fifty dollars for selling tobacco to a boy. A respectable pool-hall proprietor, selling only

temperance drinks, was sent to jail for two weeks for doing the same thing. What is the result? In no city in this land will one, even after a diligent search, find so few boys smoking. He is much more harsh on saloonists, and while in most cities "newsboys" enter drinking places, in Denver boys and girls are *kept out by the proprietors*. A Jewish neighborhood gave the railroads much trouble because the boys and girls climbed on cars and stole coal. A crowd was brought into the private room of the brotherly "Jedge," and soon sympathy had drawn out the truth. A "gang" of Italian lads, who were stealing in the same way, came voluntarily under the leadership of one who had confessed to the Judge before in his private chambers. Soon there was no more stealing, and the railroads discharged several special officers. Here is the cure which brought these changes. The Judge had secured the adoption of the following law:

Cigarettes and saloons

Coal stealing

An act to provide for the punishment of persons responsible for or contributing to the delinquency of children.

Section 1. In all cases where any child shall be a delinquent child or a juvenile delinquent person, as defined by the statute of this State, the parent or parents, legal guardian, or person having the custody of such child, or any other person, responsible for, or by any act encouraging, causing, or contributing to the delinquency of such child, shall be guilty of a misdemeanor, and upon trial and conviction thereon shall be fined in a sum not to exceed one thousand ($1,000) dollars or imprisoned in the county jail for a period not exceeding one (1) year, or by both such fine and imprisonment. The court may impose conditions upon any person found guilty under this act, and so long as such person shall comply therewith to the satisfaction of the court the sentence imposed may be suspended.

When a father of one of the Jew boys was fined six dollars and placed on probation to keep his boy from stealing coal, he said: "Mine Got! Jakie, Jakie, see vot a lot of damage you done your father in fifteen little minutes." The boys

told the Judge that they were instructed to keep the coal box full, or get a "licking."

Industrial schools

Judge Lindsey, in a personal conversation with the author, suggested a telling way to help "his boys" to manhood. The "Reform School" has disappeared in Colorado, and in its place has come the State Industrial School. Few boys are sent there for punishment. In fact, under its present administration the boys beg to remain. Generally they are sent there to take them away from a degrading home life, where they get the wrong care or else must breathe an immoral atmosphere, so vile as to be almost unbelievable. At other times they are sent because nothing but industrial employment attracts and keeps them out of mischief. Here they are at once started at a trade. Judge Mack tells of a school run in Chicago by the Catholics, where such boys are taken in and turned out, by the industrial method, splendid citizens. As they start on carpentering, they see the need of arithmetic and study that. Thus they are led to every study. Judge Lindsey has been making a strenuous plea for "public industrial schools," this side of the manual-training high-school, where young boys and girls can be taught. This cry is being taken up all over the land, and a Los Angeles committee is now trying to open several in that city. Christian men, through the Church or independently, should lead the way in this matter by starting such schools. It is full of promise for the boys.

"Group" homes

But the specific suggestion of Judge Lindsey was that a great work could be done by a man and wife who would take in five boys who are charges of the court, but who have homes reeking with sin germs, and make a "home" for them. Some couples who love boys may have means of their own. The Church could do nothing better than establish such a "home." Five boys could be supported for less than a thousand dollars a year. The Judge hopes to see the State

or county appropriate money for such care of groups of boys by a heartily interested couple. The Colorado law gives the court power to "commit the child to the care of a probation officer, and may allow said child to remain in its own home, subject to the visitation of the probation officer; such child to report to the court or probation officer as often as may be required, and subject to be returned to the court for further proceedings whenever such action may appear necessary; or the court may cause the child to be placed in a suitable family home, subject to the friendly supervision of the probation officer and the further order of the court; or it may authorize the child to be boarded out in some suitable family home, in case provision is made by voluntary contribution or otherwise for the payment of the board of said child, until suitable provision be made for the child in a home without such payment." Hence this plan could be made a success by the court's co-operation.

CHAPTER IV.

Young People Organized for Service.

A FORMER Moderator of the Presbyterian General Assembly declared that the Christian Endeavor Society was threatened with being satisfied with badges, banners, conventions, parades, and hurrah. Either he was misquoted, or else he does not understand American young people. The fact of the matter is, that they have tired of the convention where they sing songs, hear enthusiastic and laudatory addresses, and wear badges. The convention day was yesterday. They now demand practical help and feasible plans. All program builders are recognizing this fact. The Christian Endeavor gave up its Annual International Convention some time ago, and now meets every two years. The Epworth League officials are seriously considering the advisability of holding International Conventions only every three or four years. They are even discouraging State and Conference Conventions.

"Hurrah" conventions

Organization Demanded

At a recent meeting of the Epworth League Board of Control, a plan was devised to plant well organized District Leagues (including all the Leagues in a Presiding Elder's District, averaging from twenty-five to seventy-five Chapters), with a competently taught training-school in each district. They adopted a "Conference Board

Conference board

of Control" constitution. This provided for a Board in each Annual Conference, consisting of the presiding elder, the president, and two elected representatives from each Presiding Elder's District, making four from each district, two
Purpose of whom must be laymen. This board is to organize and help every district to complete, solidify, and smooth its system for effective work. They are to arrange a series of training-schools for workers on consecutive dates, joining, if possible, with one or more adjacent Conferences, so that League experts can be sent to all the districts at a minimum of time and expense for the purpose of teaching the active
Training schools workers. In addition, eight or ten Schools of Methods are to be held in different parts of the country every summer.

A recent writer in the *Epworth Herald* uttered a note of despair for the Epworth League. There is not so much noise about the Leaguer's work as was once evident. Deep waters
Encouragements run quietly. Late records show that there never were so many enrolled Bible students, Tenth Legion members, Personal Workers' classes, and Mission Study classes as there are to-day in the Epworth League. While, as is to be expected, effectiveness has decreased in some places, it has manifestly
"Younger" increased in other places. The sustained interest is so great in all young people's organizations that it creates the only real difficulty in the work. The older members hold on to the offices and committees too long, and threaten to take away the fact of its being "young" in its membership. It is necessary for the long-time members to take up some other work, and leave their places to be filled by the young people.

Enthusiasm Enthusiasm is necessary in every undertaking that "goes" and that moves things. The Church can not and dare not get along without it. Paul truly said, "It is good to be zealously affected always in a good thing." (Gal. iv, 18.) There must be steady and constant effort to arouse and utilize enthusiasm; but shouting and crowds are not neces-

sarily the signs of its presence. It is better to turn an engine's steam into directed and helping power, than merely to let it escape through the exhaust pipe or whistle. The following Epworth League Committee Report of the Colorado Conference is worth repetition: "We recognize the great importance of commanding and utilizing the loyalty, enthusiasm, and strength of the young people, so that they are not alone saved from sin, but are also trained for service. It is therefore worth while for every pastor to give much earnest prayer and a large share of his best time and strength to make his Epworth League an effective organization. We therefore urge every minister to rest satisfied only with the best obtainable set of officers, the finest lot of workable plans, and the deepest spirit of consecration and activity. As never before the Epworth League not only demands, but promises rich results from careful supervision and the best methods."

Pastor and plans

The pastor must interest himself in the Epworth League, and help it to make wise and effective plans. No time will be better invested. Rev. A. B. Hestwood, pastor of Dodge Avenue Church, Wichita, Kansas, arranges for the regular monthly meeting of the officers of his Young People's Society to gather at his home, so that he can spend at least a little time with them. He then assists in laying their plans. It is well for the pastor's hand to be seen only here. As a rule, he should stay away from the business meeting, or at least have little to say while there. Some organizations have been disrupted, and the heart has often been taken out of young people because the pastor appeared to run things.

Officers at parsonage

Since it is recognized that young people are looking for something to do, a few specific things will be mentioned in this chapter. More details of tried and successful plans can be found in a matchless book just issued by Rev. D. B. Brummitt.

Brummitt

City and District Unions

Neighborly

The San Francisco Epworth League Alliance arranged for two near-by Chapters to hold a social together, so that they might get acquainted and help each other. The Kansas City local Christian Endeavor Union arranges similar devotional meetings between two or three near-by Churches of

Revivals

different denominations. The Denver Epworth League Union Cabinet, in a body, conducts through the winter numerous one week revival meetings at the weaker and

Personal workers

smaller Churches with great success. They also managed a largely attended personal workers' Bible-class at a certain point every two weeks, taught by a competent teacher.

Pastor's reception

The local Union of Denver, after a Conference session, when many changes occurred, gave the city pastors an attractive reception, with addresses and refreshments at a cen-

Banquet

tral Church. Annually they hold a carefully arranged and widely advertised banquet at a prominent hotel, with a distinguished guest. Governor Mickey, of Nebraska, was the last guest of honor. Such events give standing to the League, and emphasize its importance. Complete detailed reports from each department were printed and circulated.

Mimeograph

A union mimeograph is owned by the Worcester (Mass.) Christian Endeavor Union. It is in charge of one of the officers, and the fact is advertised in the monthly bulletins of the union that the mimeograph may be used by any society in the union willing to pay the actual cost of stencil paper.

City children

The Newark (New Jersey) District Junior Epworth League superintendent acts as agent for city Chapters willing to pay expenses of railroad fare for poor children to the country and the country League that will find places of happifying entertainment for the poor city lads and lasses. Practical Mercy and Help work results. The following blank is sent to the rural Chapters:

NEWARK DISTRICT EPWORTH LEAGUE.

DEPARTMENT OF JUNIOR LEAGUE WORK.

To be filled out by those who are willing to receive the children.

Name .....
Address .....
Name of Chapter.....
Located at.....
Number of children will receive.....
Sex .....
Period .....
Date, from.....*to*.....
How is location reached?.....
Name of Junior Superintendent.....
Address .....

Please return to MISS M. GILLMAN,
District League Junior Superintendent,
26 Spruce Street, Bloomfield, N. J.

Officers and Members

Installation

The installation service for the new officers of the Young People's Society should be conducted before a regular Church audience. Various forms are obtainable. Sometimes it will be more effective to originate one touching local conditions.

Mottos

Prepare a motto text for each officer or committee. It will prove an inspiration, and may be an insignia of office. The following verses were thus used by a Kansas City Epworth League:

For the President, Zech. iv, 6; the First Vice-President, John xx, 21; the Second Vice-President, Acts i, 8; the Third Vice-President, Matt. xxv, 40; the Fourth Vice-President, Heb. xiii, 2; the Secretary, 1 Cor. xiv, 40; the Treasurer, 1 Cor. xvi, 1. Each one was printed out in red letters on white ribbon. The same verse was also printed on the topic cards at the head of the proper department.

Many young people's organizations now inaugurate the

Inauguration banquet

year with a banquet in honor of the new officers. Here are the toast subjects of the Trinity Epworth League, Denver: Loyalty, A Good Fellow, Lux Benigna; Denver, 1905 (anticipation of the International Convention).

The Presiding Elder, Rev. J. S. Ford, was toast master at Lawrence, Kansas, and the toasts were "Our Crisis," "Our League's Birthday," "The League's Pledge." The future President spoke of "The Past," and the incoming one spoke of "The Future."

Membership contest

Rev. J. M. Philputt, of St. Louis, writes: "We recently had a friendly contest in the Endeavor Society. The membership was divided into two divisions, and began a spirited race to see which side could secure the most new members. In a two months' campaign the membership was increased over two hundred per cent, running from 79 to 240 members."

New members

The Epworth League of First Church, Los Angeles, puts an old member in charge of every new member as soon as he is received, who is "expected to leave no stone unturned to make him feel at home."

"Committee tea"

Have you ever tried a "Committee Tea?" It frequently makes committee meetings possible where otherwise a failure. The Social Department provides light refreshments and prepares a few good games. The chairman writes an invitation to, or the president personally interviews, each committeeman. It is held at a private house. No one else is invited. A lively social time is enjoyed for an hour. Then the committees separate, going into different rooms to make plans. The president and the pastor give fifteen minutes to each committee. If careful arrangements are made, the "committee tea" will be attractive and desirable. It will be counted a privilege to attend. All the committees will be instructed and stirred for work.

The responsibility of membership, as well as its desir-

ability, is enforced by a League Directory. The names and addresses of active members are added to the topic card without large additional expense. This puts the members on their mettle, since their connection with the organization is known. It emphasizes the strength of the League to outsiders. Directory

The *Epworth Herald,* of April 22, 1905, says: "An Epworth Hall for the accommodation of all social functions connected with the League and Church is in process of erection at the German Settlement appointment on the Janesville (Wis.) District." "Hall"

The Roseville (N. J.) Epworth League is the largest in the United States. They issue a year book of twenty pages. A committee of fifteen plan entertainments to attract members to the business meeting. Here are some of the programs: Debate by the Current Events Club of the Literary Department; subject, "The Merits of the Coal Strike." Stereopticon Exhibition by the Camera Club (a League organization); Japanese Wedding (missions). The annual fee is one dollar. A Star Course of lectures or entertainments of high-class talent are provided free for the five hundred members. No tickets are sold. Outsiders are admitted by invitation. They will erect a "Chapter House," costing $15,000, in the near future. Business meeting

Nearly one-half of *The Harvester,* the monthly periodical of the First Methodist Episcopal Church, Los Angeles, is given to the Epworth League. Each department has an appropriate design at the opening, with a picture of the chairman at one side and an emblematic picture at the other (e. g., the Mercy and Help Department has a basket of fruit represented). News

The following news item suggests a plan for increasing attendance at a District Convention: "The Auburn District Epworth League Convention, held at Weedsport, N. Y., Attending conventions

April 27th and 28th, was filled with enthusiasm throughout. Four hundred and twenty-one delegates registered. The attendance was stimulated by a beautiful silk banner offered by the District Cabinet to the Chapter which should have the largest delegation present. Port Byron carried home the trophy, with an attendance representing one hundred and thirty per cent of its membership. Clyde received honorable mention, having eighty-six delegates, the largest actual attendance."

The Devotional Meeting

Vital

The devotional meeting is vitally important. It may well command the best prayerful thought and the finest activity available. Out of a successful religious service will likely grow the other activities, though they must not be neglected, as they help to inspirit and make useful this service. As no worthy pastor is satisfied to see any service fail, so no young people's devotional meeting should go below par.

Leaders

It is well to develop new leaders, but never at the total expense of the meeting. Some Churches have the same leader every Sunday; others change every month or quarter. This is better than a thoroughly incompetent one. Every organization can have a leader's meeting. The pastor, Sunday-school superintendent, Bible-class teacher, or any other competent person can successively train those appointed to lead for the month. Rev. D. B. Brummitt, assistant editor of the *Epworth Herald,* conducts a meeting for all the League leaders in Chicago every Saturday. Sunday-school workers in all cities thus gather. The young people's devotional meeting is just as important. Here are a few suggestions that come out of trial and experience: The devotional meeting must not get stale. Alertness, ingenuity, and consecrated persistency can alone keep it fresh. It is

Spice and "go"

rarely true that the same leader can handle a successful meeting regularly. Change adds spice and attractiveness and avoids ruttishness. It is difficult to develop new leaders. Test their mettle by putting an old hand in charge, with two or three untried assistants, who may sit in front and manage different divisions of the meeting.

Apportion

Make one member of the devotional committee responsible for a month's meetings. Let him gather the leaders together and make plans. Create high-minded rivalry between different "months" for attendance, interest, and "go." Some fair basis for grading might be agreed upon, and an award made. This will often stir up the "gift within them."

"Class" meeting

Ask the old-fashioned class leader to conduct a meeting. Line the hymns, call out "experiences." Help him conduct it after the class-meeting manner. For that evening invite a number of the older members.

Reporter

Appoint a Church prayer-meeting reporter, who will bring in the best things to the young people's service each Sunday evening. He might take the sentiments or testimonies in shorthand, with the speaker's name. Good thoughts, enhanced by a known and loved personality, will often be gathered.

Interesting opening

Several things will spoil the devotional meetings. People come so late. Get a big sign to hang in front for their benefit, "I am late." Do not listlessly sing away the first few moments. Plan for the best things at the opening. Make the tardy ones miss something by being late. Read a chapter each Sunday from a good book which holds interest so closely that they will want to hear the next chapter. "The Victory of Mary Christopher" is worth while. A good tract, completed in one evening, might do. The review of a strong, clean book, which will take up the opening minutes of several meetings, will work. Clip a good mis-

sionary illustration, and number the slips so that each will read his part in succession.

Subject

How will you handle the subject? A concrete outline on the board will help members to "start" thoughts. Build the opening talk—whether by the leader or a selected person—around three or four words or sentences, displayed before their eyes. Write five or six questions relating to the subject on the blackboard, and invite the members to answer any one of them. Scatter verses to be read in the order they are numbered, without being called for. Write a question with the verse, the answer to be read. Permit any one to make additional comments.

Backward taking part

What will you do with the backward? Give one a verse to read. To another give a slip asking him to explain that particular passage when it is read. The reader will have his own idea, and will watch to see if the explanation coincides with his own. There may be more or less difference. This will be likely to cause a study of exegesis. The two people will not easily forget that verse. Pass slips of paper on which the timid ones are to write their testimonies, answer a question, or give their interpretation of a Scripture verse. They may be permitted to prepare this a few hours or days ahead. If on a general subject, such as tithing or missions, a few of the best might be printed and circulated later.

Hymn history

Study popular or commonly used songs and hymns for a few minutes each evening. What an inspiration comes to us from a knowledge of how a hymn is written! Select some one, or let different members be prepared, to give the history of one hymn in a few written words each Sunday evening. One entire service might be given to "My favorite song, and why?"

Interesting Scripture

How little Scripture we can repeat these days! Few imitate the Master in hiding it away in the heart for the

day of trial. Find a way to encourage quoting Scripture from memory. Suppose at the roll-call each person responds with a new verse committed that week. Let all report how many have been learned during the month. Report the number for each person every month, or else make them count in a "red" and "blue" contest carried on for new members, Church prayer-meeting attendance, and promptness at the devotional meeting. One enterprising secretary keeps a strict account of attendance and participation, and each month mails a postal card, giving to each member his record.

Attendance record

Have a "correspondence" meeting. Get letters from all former members and pastors. Let each member secure a letter from some sweet-spirited, Christian friend, from some noted Christian leader, or from some successful business man. The secretary may be asked to gather such letters himself. All may cluster around one question, as, "Why am I a Christian?" "What has helped me most in the Christian Life?" "What led me to Christ?" etc. Or the letters may take the form of greetings, or heart-inspiring testimony.

Correspondence testimonies

Push Bible-study by some means or other. More testimony should cluster around Scripture read or quoted. The Bible-study class may not be large. A good secretary could give a brief report at each devotional meeting of the thoughts brought out and facts learned. It would create an appetite for more.

Bible study

A practical Personal Workers' Drill will often furnish ammunition for Christian soldiers. Take a concrete case and use ten minutes of the League service by permitting the members to read or quote Bible passages to fit it. Announce the "case" a week ahead. To make it vivid, let some member impersonate the seeker or opposer. Invite the teacher of the English Bible in some near-by college to come

Personal workers' drill

Bible lecture

L. OF C.

and advise the members concerning the best methods and the light-giving books for Bible-study. Ask him questions. Give him five or ten minutes to kindle the fires for enthusiastic study. If this is impossible, get any teacher, or layman even, who knows what he is talking about. It might not be amiss to have some one give a sane explanation of Higher Criticism. Young people have a smattering of its meaning, and are sometimes led to minimize the Book. The "Old Book" never stood on so firm a foundation as now.

Sunshine contest

Divide the members into two divisions under a captain for each, and start a contest to see which side can gather the most encouraging facts concerning the progress of Christianity. Call it a "sunshine meeting" when they report.

Timid testimonies

Miss Haus, of St. Louis, suggests the following: Select a verse of Scripture related to the topic, and write it at the top of a piece of paper. Write on the back the names of five timid members. Hand it to the first, one week before the meeting, requesting that a sentence of testimony or thought concerning the verse be written beneath it. The first person hands it to the second on the list, and so on until all have had it. At the meeting have some one read all the comments at once.

Spelling match

The Lake Avenue Congregational Church Christian Endeavor, of Pasadena, has a "spelling match" method for testing the number of committed Scripture verses which can be given. Sides are chosen, and each in order, after six months of preparation, must locate and repeat correctly verses of Scripture. Judges decide debated questions, and award the winning side.

Committee distribution

The prayer-meeting committee of the Jeffersonville (Pa.) Presbyterian society divides its work in this way. One member notifies each leader a short time in advance of his meeting. Another will see that some appropriate motto or thought about the topic is placed on the blackboard.

Another keeps a record of the part taken by each member, and gives a list of those who have not taken some part, aside from singing, in the two previous meetings to another member (not necessarily connected with that committee), who will remind them of the fact and try to persuade them to participate in the coming meetings. Two other members of the committee give verses on the topic to the younger persons who are not very experienced in participating. In this way each one has something to do. Of course, these duties should be shifted occasionally, so that each can get used to the different lines of work.

Stereopticon

The Epworth League of the St. John's Methodist Episcopal Church, South, found it necessary to use some unusual method to keep up the attendance at the devotional meeting when the conclusion of the World's Fair depleted the crowd in St. Louis. They secured an expert to give a series of stereopticon lectures on subjects related to the regular topic. This opened the subject and attracted large crowds, which came on time. Twelve hundred pictures were used in the series.

Devotional blank report

The Boise City (Idaho) Epworth League fills out the following report, and mails it to every member monthly:

DEAR LEAGUER,—Our books show your November record to be as follows:

Number devotional meetings held during the month.....
Number which you attended.....
Number times you participated.....
Number times tardy.....
Number prayer-meetings.....
Number you attended.....
Subscription per month, $..... *Amount now due*, $.....

Sincerely, ...*Secretary.*

What a treasure of a secretary that League has!

The Kent Street Reformed Christian Endeavor

Society, of Brooklyn, uses a novel plan for registering the members who attend the Sunday evening service. Each Endeavorer writes his name on a slip, and places it in a ballot box. The president presides over the ballot-box, and extends to each voter a cordial greeting. This is a good plan for stimulating attendance, whenever that stimulus is needed.

Ballot attendance

Street meeting

The young people of the First Methodist Church, Los Angeles, hold a street meeting every Sunday afternoon at five P. M. They thus reach a great many people in that summer-land city who never go inside a church. It is no longer poor form to sing and speak on the street. Many young people's organizations may go two or three blocks from the church and sing and pray on the corner for a few moments, and then march back, singing, to their regular evening service. It will be a refreshing change to move the chairs to the church lawn for an occasional summer's devotional meeting. It will awaken the neighborhood, as well as freshen the members.

Study Classes and Other Activities

Bible

No Church should rest satisfied without some form of a young people's systematic Bible-class. The Christian Endeavor Societies and the Epworth Leagues have been using "Studies in the Life of Christ" and "Studies in the Apostolic Church," and "Studies in the Old Testament," compiled by T. E. and S. E. Taylor and C. H. Morgan. They are very concise and reliable. Each covers the subject in thirty-five lessons. Often a pastor has prepared or discovered a convenient course. Or the local teacher may desire to pursue a special line. Usually, however, the official course is most desirable, both for inspirational purposes (spirit is aroused by the knowledge that twenty thousand are studying the same book), and because experts have prepared the most fitting text-book for the people who will use it.

Such a class can be gathered after the Church prayer-meeting, if a special night can not be spared. In the same way a personal workers' class could study "The Art of Soul Winning," by Rev. J. W. Mahood, one of the finest books ever published on the subject. The Mission Study class will insure and build a spirtual life in the League, as well as teach liberality. The early morning hour private devotion custom should be encouraged.

Personal workers

Missions

Watch

It is impossible to carry on all the "Study Classes" in a majority of the Churches. Local conditions will decide which is the most needy subject. Choose at least one, and make it a success.

Choose

The First Church, Los Angeles, Epworth League conducts one mission among the Japanese, and another among the Chineses in their city, under their missionary department. This gives them a practical touch with "foreign missions." This same department constantly seeks to get the young people to sign the "tithing pledge." This is an important work. Young people forming the habit will follow it all their lives. How much this may mean to the kingdom! Certainly every one of them should be shown, by distributed tracts, personal conversation, and in public meetings, the privilege of giving the kingdom at least one-tenth of their income.

Practical illustration

Tithe

The same society took care of forty little folks in one month in a Sunday morning Church nursery. Many parents were thus enabled to attend and enjoy public worship.

Nursing

A Chicago Christian Endeavor Society gave their pastor a pleasant surprise recently. Without his knowledge they secured the names and addresses of a large number of the Church members who did not attend prayer-meeting. Each one of these was then sent a pressing invitation to attend on a given evening, and thus surprise and encourage their pastor. Though the evening was bad, the attendance was more

Surprise for pastor

than double what it had ever been. With a smile of heartfelt satisfaction, the pastor said at the close of the meeting: "That 's the kind of surprise party I like. God bless those that made the plans, and those that accepted the invitation!" Let other young people gladden a heart in the same way and also enlarge the attendance.

Country and city

City young people's organizations in many Eastern sections have formed a plan with similar country or small town organizations for entertainment of visitors. City people like to visit the country in summer, and it is a rare treat for rural residents to visit the city in winter. One society will entertain six in the country for a week, and then later the city will take care of six from the country.

The Social Life

Suburban visit

London Heights K. C. K. young people were splendidly entertained at the Leavenworth Young Men's Christian Association rooms by the First Methodist Episcopal Church young people of that city some months ago. A trolley car was chartered, and every mile of the twenty was filled with noise and joy. Hundreds of different Church organizations will find and do good by taking a summer evening trolley ride to a near-by small town or suburban church. Arrangements can be made for supper at a minimum rate. A mandolin club will add interest, if taken along. A cheer-up program may be rendered for the ones visited.

Assignment

One body of young people put four consecutive socials into the hands of as many different regular committees. Each section then vied with the others to see which furnished the most original, attractive, and happy social.

Society divided

The following method was employed by a Cleveland Christian Endeavor Society to clear up a deficit of sixty dollars. The society was divided into four companies, each under the leadership of a captain. The aim was that each

company should raise at least ten dollars, and the company that first raised its prescribed amount was to be given some honor by the others. One company held a lawn fete, and gained fifteen dollars. Another company sold aluminum cases containing portraits of the pastor and views of the church. The other companies combined to give a crazy supper, which was much enjoyed. The result was that the society was speedily out of debt, and the company first named were the guests of honor at a Hallow-e'en social.

State receptions

Churches in tourist cities like Los Angeles and Denver will afford pleasure to many and attract general attention by giving receptions and socials to the residents of different States. Secure the most prominent representatives formerly living in the selected State for the program. It need not be religious. Decorate with distinctive flowers; e. g., sunflowers will fit Kansas. Choose refreshments that recall the old home; e. g., baked beans for New England.

"Commencement"

Commencement time receptions are general. Another one might be added with profit. The Church should catch the attention of the students. Why not arrange a reception to them? Invite only graduates, or the whole school, with the outgoing class as the guests of honor. This might be extended to high schools. If so, invite a representative of the nearest Methodist college to deliver a short address to them. Acquaintance with the college is thus insured, and attendant students may result. Business colleges in the town could be treated in the same way. They would appreciate it. Experience has proven that results follow.

Vacation fund

The Wesleyan Guild, the young people of English Methodism, work a vacation fund plan successfully. Each member pays so much a week, for two or more months, into the treasury. Money soon accumulates. A "party" can travel more cheaply than an individual. The whole group votes on the place and time of the trip, so that there will be no

dissatisfaction afterwards. The treasurer pays the bills while traveling. Money is saved, trips are made, fellowships cemented that would otherwise be lost.

Pastor's reception

The following taken from the *Epworth Herald* is suggestive:

The East Park League, when their former pastor was returned to them, varied the usual formal address of welcome and response by using the following program, having the same printed on white cardboard, 3½ x 5½ inches in size, and distributed through the audience:

MUSIC. PRAYER. MUSIC. TOASTS.

WHAT DO WE NEED?

The Sunday-school.....Response by Superintendent.
The Epworth League.....Response by President.
The Lay Members.....Response by a Member.
The Official Board.....Response by an Official Member.
The Pastor.....Response by the Pastor.

CONVERSATION.

"Eat, drink, and be merry."

On the reverse side were printed an Epworth League design, the name of the Church and date, and then this:

CONVERSATION.

(Five minutes for each topic.)

HOW CAN WE GET

1. What the Sunday-school needs?
2. What the Epworth League needs?
3. What the lay members need?
4. What the Official Board needs?
5. What the pastor needs?

At the close of the toasts those present secured a partner to converse with during each five minutes by writing their names on each other's cards in the usual way. At the close of the conversation refreshments were served. A formal printed invitation was sent to every member of the Church either by mail or messenger.

Young men

The young men will enjoy giving the young ladies a reception. Here are some subjects treated in bright, spicy speeches at such an occasion: "The Prospector," "The Losers," "For the Fun of It," "What Next?"

Calendar exhibition

The *St. Louis Christian Advocate* gives the following plan for a pleasant entertainment: "Portions of the vestry were assigned respectively to the married people, single people, two boys' classes, and a girls' society, in which to display collections of calendars. Blue ribbons were awarded to each of the several classes. The result was amazing; the large vestry and small vestry and two class-rooms were literally papered with calendars. There was one from nearly every State in the Union, and there were many from foreign countries. An immense calendar was built on the platform, the illustrations of which were a series of tableaux for the holidays, which, with music by the orchestra, constituted the entertainment."

Washington birthday party

Grace Church Epworth League, Denver, makes an annual feature of a Washington Birthday Party. Fifteen or twenty young men usually agree to hire Colonial suits, and authorize one of their number to make the best possible contract with the costumer. One couple is selected to represent Mr. and Mrs. George Washington, while two little folk (four and five years old) act as pages, dressed as "Tom Thumb" representatives of Mr. and Mrs. Washington. A formal reception is then held, with the "Staff" introducing people in the "old" way. One year old soldiers with fife, triangle, and drum led a march of costumed men and women. Another year the program consisted of *"Ye Greate Singin' Skule."* Another year the Church parlors were prepared so that every one could play games a hundred years old. The Junior League had charge of a museum which contained all the old family relics, with their history, that could be secured. The ladies borrowed ancient dresses and

ornaments, and found delight and attracted attention by relating the history of each.

Advertising

The bill, printed on old-fashioned, brown meat paper, read as follows:

Menu

A Lake Villa, Iowa, worker suggests that the tables for the Washington Birthday social represent the different months, and each person be requested to eat at the table representing their birth month. She suggests the following arrangement:

January: Lake in center, snow around, dolls and sleds, snow umbrella above.

February: Portraits of Lincoln and Washington, valentines.

March: Moving wagons and green ribbons.

April: Easter eggs and cards, violets.

May: Dolls dancing around the May pole.

June: Wreath of roses above, center piece of roses.

July: Arch of flags over table, doll dressed as Goddess of Liberty in center.

August: Harvest sheaves and flowers.

September: Apples and goldenrod.

October: Chrysanthemums and nuts.

November: Papier mache turkey and pumpkins.

December: Christmas tree.

Bean auction

The League of the First Methodist Episcopal Church, Leavenworth, had an interesting social some time ago. Each one paid ten cents admission. They were then furnished with a little sack containing one hundred beans. Boxes packed with all sorts of ridiculous things had been prepared. One was filled with sawdust; another held a pair of old shoes; another contained a small negro doll, around which sixteen or eighteen papers had been wrapped; another had been filled with potato peelings. The boxes were sold at auction, each bidding so many beans for a box. They were then compelled to open them before the crowd. This furnished much real merriment. At the close refreshments were furnished free.

HEAR YE! HEAR YE! HEAR YE!

Ye Colonial Menne and Wimmin's Tee and Singin Skule

IN Ye

Old Grace Methody Meetin House

WHICH STANDETH IN DENVER, COLORADO

Where Ye Rhoades S. 14th and W. 13th Doe Cross

ON Ye

Eveninǫ of Wednesday, it beinǫ ye 22d day of ye month of February, in ye year of Our Lord MDCCCCV

Ye full meal consisting of Chicken Pie, Mashed Potatoes, Cabbage Salad, Boston Brown Bread, Tea, Coffee, Pumpkin Pie etc., will be served at ye early candle lightin, 5:30 to 8:00 p. m.

Following ye meal will be Great Singin Skule with ye many noted singers in costume.

A SMALL LYSTE OF Ye PYCES

"Auld Lang Syne"	All ye menne and wimmin singers
One Parte Tune	Mistress Peaceful Delight Bowman
Two Parte Tune	Prudence Experience Jones Mistress Mehitable Pugh
"Annie Laurie	Sung by foure young menne

Ye music will begin to sound at 8 of ye clock

Tickets, including ye Supper and Concerte, 35c.
to ye Concerte, only 15c.

N. B. **TO Ye MEN!** Give ye faithful wives a Holiday and ye children a treat by spending ye evening with us.

Older folk

It is a mistake to limit all the bright fun-giving socials to the young people. It is surprising how the older folk enjoy them. Try some "young" game at a meeting of the general Church, or where only middle-aged people are present. The young people may well give themselves to the entertainment of different classes in the Church and not be selfishly isolated.

Names

Stiffness must be broken at all hazards. Pin on every one's back the name of some author, or some town, or some useful article, or some Bible character. Of course, one or the other of these classes will be used, and not something from every one. By questions, and from chance remarks, let them discover what or who they represent. Another old plan is more ice-melting yet. Give each a small sack of beans, say twenty-five. Every time one makes another say "yes" or "no" by any means, they secure a bean from that person. At the end a suitable reward is given to the one having the most and the least beans.

Saucers and beans

Here is another "bean" game taken from the *Christian Endeavor World:* Place a handful of beans in each of a number of saucers, and arrange them at intervals of about two feet down the center of a long table. Arrange the contestants along the sides of the table opposite the saucers, placing the ladies on one side and the gentlemen on the other, and provide each one with two matches. At a given word all commence trying to pick the beans out of the saucers with the matches. Each bean must be picked up between the two matches, and lifted out of the dish onto the table. As soon as any one has ten beans picked out, all must stop. The beans on each side are counted, and a record is kept. Ten rounds constitute a game. At the close all those who have been the first to get ten at any time have another contest among themselves.

Present each one with a small notebook, in which they are to secure the signatures of every other person. They must then find the occupation, the birthplace, the favorite book or song of that person, and write it under that name. If one hundred are present, every one not securing twenty-five names should be fined. Signatures

Give each a list of the members of the League. Let them undertake to find and meet them. As soon as they do so, they scratch that name from the list. This definitely brings the members together. Membership list

Provide three or four alphabets. Let each person take one of the letters. Have eight of one alphabet numbered "one," eight numbered "two," etc. Then all those holding number "one" gather in one group, and so with the whole company. Each group will then see which one can make the most words out of the letters in its possession. Different methods can be used to group and regroup them. It might be better to give them some word, such as "hippopotamus," and see how many words the group can make out of it. Forming words

Place a blackboard in the parlor. Call each person up and whisper the name of some animal they are to draw. Give one or two minutes to complete it. Furnish each guest with card and pencil, and let them write their guess as to the animal drawn. It may be immediately announced, and then at the end the cards be collected and the largest number of correct answers noted. Animals

Take a piece of cardboard about six inches square, and provide five or six tubes of different colored paints. Fold the cardboard, then open, and on one side of the crease put two or three tiny piles of paint of different colors. Close the card again with the paint on the outside. Use a knife against the folded place, spreading the paint, watching the stain as it comes through the paper, and shaping it like the Butterflies

half of a butterfly. Opening it up, you will be surprised to see the paints mixed, and an unusually perfect and beautiful butterfly will appear.

Junior Societies

Fruitful field

The Junior and Intermediate Departments of young people's work are growing in importance and difficulty. It is no longer sufficient to sing a few songs, "say" a few testimonies and prayers, and dismiss the meeting. Such work does not attract robust, healthy boys, and bright, vivacious girls. They demand that something be given them to do, either mentally, physically, or spiritually. The course of study must make positive and fixed requirements of them. The author began definite Christian work at fourteen years of age as a Junior superintendent, and the boys and girls, now "young people," are the backbone of that Church. The same thing is true of the first pastorate, where a Junior society was personally superintended. If a diploma follows a fairly graded examination, diligent work is called out.

Workers' course

Junior workers in the correspondence courses of Miss Kate H. Haus, of St. Louis, and Miss Emma A. Robinson, Chicago, have unusual opportunities to prepare themselves to become experts.

Single work

A Junior superintendent, under no circumstances, should teach a Sunday-school class. All her heart, brain, and spiritual strength is needed for this one position. The successful Junior leader has tremendous opportunities, and one can afford to sacrifice much to come into the highest class. The Sunday-school must handle a good deal of approximately irresponsive material, but the Junior society has the "picked" boys and girls—the class interested enough in Church and religion to go to an extra service. They are usually members of the Church, or easily prospective ones, hungry for a better religious training.

The Junior League Headquarters has recently opened

a department to act as a clearing house for new plans. One superintendent gives a successful program or uses a telling plan, and sends it to headquarters to be sent on to some one else. Clearing-house

The Epworth League Board of Control has recently engaged an expert children's worker, of fine mental and heart preparation, in the person of Miss Emma A. Robinson, to give all of her time to Junior work. She has prepared a splendid course of study, covering nine years, beginning at the age of seven and ending at sixteen. The Junior Constitution has been revised, making provision for three divisions—Primary, Junior, and Intermediate—each with a full set of officers. Three years' study is given to each section. The diploma is issued at the end of the Primary work, and a seal is added for the completion of each of the others. The course covers the following subjects, with a brief, bright, appropriate text-book for each: Course of study

PRIMARY SECTION.

Bible Stories. Bible Memory Work.
Stories of Church Benevolences.

JUNIOR SECTION.

Bible Study: Bible Stories of Great Victories.
Journeys through the Holy Land.
The Story of the Bible.
Methodist Catechism.
Bible Memory Work.
Heroes of Methodism.

INTERMEDIATE SECTION.

Bible Study— Shorter Studies in:
Old Testament Heroes.
The Life of Christ.
The Apostolic Church.
Church Benevolences.
Church Government.
Church History.
Ten Doctrines of Grace.

Organize

General remarks sometimes start minds on a fruitful line, hence a few are ventured: Organize the Junior societies carefully. Select one or two things to carry out successfully. It is possible to spread over too much territory. Do not call the members "children" or "dears," but boys and girls and Juniors. Put something into their hands, so that they understand that you expect it to be well done.

Religious meeting

The devotional meeting requires preparatory planning. Make it brief, quiet, and tender. Expect it to actualize Christ's presence. Twenty minutes is usually long enough for it. If the prescribed subjects do not suit, choose others. At least, have some original related work. Ask the boys and girls to commit a verse beginning with the same letter as their names; or to learn one with the name of a bird, or an animal, or a precious stone, in it. When a subject in the summer suggests flowers, ask each Junior to bring one or more flowers to be put into a common collection and taken to a hospital or a sick person. Mimeograph or print a sweet, simple, God-reaching prayer—original or discovered—and ask all to commit it for the next service, that it may be repeated in concert. Explain the elements of prayer, so that each boy and girl can make one around the outline. Preface the prayer period with a season of quiet to realize the presence of God. If He is near as Friend and

Songs

Brother, it will be easy and natural to talk to Him. Assign a hymn to a pupil, and ask him to briefly give the history of it the next week. Appoint a new person each Sunday for this task. It will stimulate attendance and emphasize the presence and importance of the Junior work, if the members attend Church in a body. It is attractive to meet in a room and march in.

Cheer and help

The aged are so frequently neglected. How they are heartened by children's visits! Go out on a "charavari," stopping at the home of three or four "old folks." Let each

one have a flower to present in person. Find out if, at the poor aged people's houses, a boy to split kindling or carry in coal will not be welcomed. Assign two to do this work every week.

Old papers

In small towns a depot is a most desolate place. Everybody has good papers that are thrown away. Keep a rack filled at the "station" with the best reading matter obtainable. Crowd out the poisonous papers at the barber-shop with good ones.

Busy hands bring good things to pass, instead of exhausting themselves in mischief—if they are directed. Service habits formed in boyhood and girlhood days stick to people for life.

CHAPTER V.

The Downtown Church at Work.

The Downtown Need

Deserting

THE downtown city Church to-day meets a tremendous problem. Two hundred thousand moved into the territory below Fourteenth Street, New York City, while seventeen Episcopalians Protestant Churches moved out. The Episcopalians alone are showing an increase in membership in downtown Churches. They are able to do it because the wealthy old members do not move their certificates with their furniture. This probably grows out of the Church's emphasis upon the sacredness of its building and the sacraments. So much importance is contained in the place and the ceremony that the very building becomes sacred to them, as it does to the children who are trained there for confirmation. The rector also has more influence because of long engendered respect. The religious importance of the building and the vital necessity of the services, recognized by communicants, lead them to greater sacrifice and larger loyalty in supporting the institution. It is safe to say that they lead all other Churches in providing the greatest variety of assistants in reaching the downtown masses. Other denominations that meet the people on their own ground and appeal to their spirits through their physical needs and desires, will have just as large and possibly larger success.

Settlement houses, charitable assistance, manual training,

and clubs of all sorts, with every variety of purpose, can never fill the people's needs. They must have the warm, hopeful, forgiving, soul-feeding gospel of the Great Brotherly Christ. It must be brought to the people in various ways. Jesus healed the sick, cleansed the lepers (who may symbolize those in helpless captivity to surroundings and habits), and preached the gospel to the poor. He lived among the people, and spent most of His time drying tears, stopping aches, releasing captives, curing the ill, and helping the helpless; always, as in the case of the woman at the well, watching for a chance to tell the story of the Father—God's love. Gospel required

Any institution that does not have this ultimate purpose has no right to the name Church. That denomination who can saturate human appeals and aids with the brightest, best, happiest, and heartiest gospel, will win the largest success in the downtown regions. We dare not minimize the multitudinous assistants used so effectively by many city Churches, but we must never lose sight of the fact that "man shall not live by bread alone." The name "Church"

Wesleyan City Work

The Wesleyan city work in England is in many respects nearly ideal. It is intensely and eternally evangelistic, and yet it cares for human needs with it all. One needs but to get into their busy, happy, soul-saving atmosphere, to have all objections that may arise melt as snow before a spring sun. It is easy to criticise, but the man or institution that is winning and lifting people answers all adverse arguments. Warm-hearted

It is impossible to epitomize the work so that it can be understood or properly valued. James E. McColloch, in "The Open Church for the Unchurched" presents a recent and lucid study of this great English soul-saving work. McColloch

When the London Mission work was proposed, the con-

Opposed servative element in the Wesleyan Conference opposed new and revolutionary methods and were for a time successful, but under the leadership of that master mind and devoted Church building disciple, Hugh Price Hughes, the progressives won. Many Englishmen have been so offended by the Established Church that they will not enter a "Church" building. Sin always makes folks shy from the Church. Mr. Hughes chose St. James Music Hall, holding twenty-five hundred people, to begin the West London Mission. The building is just off Piccadilly Circus, through which every day five hundred Preaching and seventy-one thousand people pass. Mark Guy Pearse West London treated deeply spiritual themes in the morning. Mr. Hughes handled ethical problems in the afternoon. W. T. Stead credits an address at one of these meetings with enlightening both Mr. Gladstone and the Irish party as to the impossibility of retaining Mr. Parnell in leadership after his life was uncovered. He touched political problems, where they were related to morals, in a moving way. A full brass band was used at this service.

Evening service The author visited an evening service during the lifetime of Mr. Hughes. A large orchestra played while the people sang old hymns (the regular Hymnal being used) with unanimity and enthusiasm. This service was evangelistic. Twenty-five hundred people crowded in, while hundreds were turned away. A brief prayer service, with the preacher and officers, was held preceding the service in a small room. After the invitation was given, the men were asked to retire to one inquiry room, and the women to another. To the first the local preachers were sent, and to Park meeting the second the "sisters." On this particular Sunday, while it was raining, different local preachers had taken their place in conducting an all-day service in Hyde Park, talking with an umbrella over their heads at every shower.

Saturday night concerts, attractive, but clean and sweet-

ening, were given to a crowded house in St. James Hall, at twelve cents (or six pence) admission. Concerts

Mr. Hughes counted the "sisters of the people" the most effective assistants, employing only three or four paid male associates. The twenty-five or more local preachers gave all possible time, which their employment or business would permit, to the work of the Church. Assistants

Sixty-four women gave all their time to the mission as "sisters" or "deaconesses." Some paid their own expenses. They did not need to leave their particular Church, and so six or eight denominations were represented. When a woman desired to enter as an assistant, Mrs. Hughes first passed on her mental, moral, and spiritual fitness. If she was satisfactory, and if she required it, a certain sum was agreed upon for support. This varied in different cases; e. g., some had relatives to support, while others were alone. When the garb was donned, they kept their own first name, if it was simple and not already borne by some other "sister." Then she was known as "Sister Lily" or "Sister Alice," etc. Sisters of the people

Every convert in the Wesleyan City Mission work is put into a class, visited, taught, and led to give his experience at a weekly meeting. Dozens of classes meet for testimony and Bible-study every week in the "West London" houses and halls. At these meetings their mites, pennies, or crowns, are regularly collected. They are not leeches on uptown Churches, but largely self-supporting, and so self-respecting. Converts

Three other halls are used for services, one of them an emptied Congregational Church, which was magnanimously turned over to the Wesleyans. Halls

The mission carries on every department of work that could be thought of, and so reaches every phase of life. It has a dying people's home, a cripples' industrial, and working girls' home. They hold twenty-two different club meet- Department of work

ings at three halls every week at night. They employ a poor man's lawyer. Mr. Pearse tells us of a tramp who thus recovered $50,000 of which he was robbed in early life.

They keep open a number of dispensaries, meet the trains to guard country girls against false friends, visit the jails, support and care for a rescue home for girls, send out nurses to care for the sick, keep a closet filled with delicacies to be carried to invalids, gather flowers to be delivered to shut-ins whom the "sisters" visit and comfort. They hold themselves ready to answer all sorts of calls. They find employment for the idle. They plead for reinstatement for the discharged. They serve as messengers for the repentant one, dismissed for drink, or carelessness, or dishonesty, and then look after him to aid him in keeping his promise if taken back. There is always some one to listen to troubles. Sister "Lily," the original woman worker, told the author that she was sent for by the mistress of a prince. Sewing and cooking lessons, housekeeping lectures, mother's meetings, day nurseries, and countless other agencies are employed to help the people. All the workers are alert at every moment to tell about Christ, the Great Physician, who can cure every ailment.

Growth

The West London Mission opened in 1887 with ten members, including two ministers, three deaconesses, and the organist, and facing a promise of $8,000 a year for rent. In thirteen years it had seen 20,000 conversions and had 2,000 members. The Twentieth Century Fund has appropriated $1,250,000 for a building to be erected on valuable ground purchased near Westminster Abbey.

East London

Rev. Peter Thompson has also done a marvelous work in East London, utilizing a brass band, popular week-night meetings, and physical aid assistants. "Paddy's Goose," a vile saloon and dance hall, the rendezvous of gamblers and

Saloon transformed

thieves, was secured for a mission. According to Mr. McCulloch, a London correspondent wrote: "If Origen were again in the flesh, he would be stimulated to renewed hope of the conversion of the devil, for to-day 'The White Swan,' better known as 'Paddy's Goose,' one of the vilest dance halls in Ratcliffe Highway, is to be opened as a mission hall by the Wesleyans." The former manager of the "hall" was converted, and testified at the first meeting. The "Old Mahogany Bar," another noted saloon, was similarly transformed.

Leysian mission

The Wesleyans started a college at Oxford for their young men, with Dr. Moulton in charge. The graduates later opened a mission in London called "The Leysian," not far from City Road Chapel. It has grown until a few months ago the Prince of Wales assisted in the dedication of a building valued at $500,000. A boarding house was provided for alumni near the mission, and the inmates were thus enabled to be valuable assistants in all departments. This has been incorporated into the new building. The rates are $3.25 a week for bed, attendance, and board; very reasonable for London. A few besides the graduates are accommodated. A brass band, accompanied by fifty tract distributors, after tea and prayer together, start out for a march on the streets to pull the people out of the saloons and houses, and off the streets, into the night meeting attended by two thousand people regularly. The whole beautiful building is alive with the fifty departments of work. There are parlors, reading rooms, kitchens, and a billiard room. We need not be shocked at the latter. The Warren, Pa., Young Men's Christian Association has had billiard and pool tables in its rooms for years, and finds that it improves rather than lessens the spirituality. Billiards require pure skill; many other home games depend largely on chance.

Boarding

Street parade

Department

American Missions

"Missions" Similarly situated and organized "Missions" are located in most of the large cities of England, all aggressively manned by the Wesleyans. Their term "mission" is different from ours. The halls they employ are as bright and cheery as it is possible to make them, and the buildings are veritable palaces. City mission work, with cheap rooms and soup methods, will never reach the downtown masses in America. The independent missions run in our cities, often with a great blare of trumpets, accomplish little permanent results. They have neither the plant, nor the training. Sad to say, the charge of Rev. W. F. McMurray, in his "Problems of the Down Town Church," that the mission worker connected with no Church is usually a man either lazy, or one whose record will not stand the light, is true. We can not and dare not ease our conscience by pointing to the work of these little rooms where fanaticism is preached, and only "shouting" meetings are held. We must go about things in a much larger way.

Cheap methods

Institutional The term "Institutional Church" is not acceptable to many wide-reaching workers. They claim that it appears to be an adding adjective when the Church itself means an organization that is meeting its time and place by using every available means to reach and help people. The word Institutional was first used by President W. J. Tucker, in an address at Berkley Temple in 1888, when he applied it to that Church. The daily paper so reported it, and Berkley was so christened.

"Church at work" Other Churches, working through varied and multiplied departments, were similarly named. Rev. Frank Nelson, of Cincinnati, in objecting to the term, when asked what name should be applied to this sort of a Church, said, "Call it 'The Church at Work.'" The idea carried by this name is apt. No real Church will be satisfied to remain empty or

to move out of a neighborhood where there are people to fill it. To experience the first is to be convinced that the Church is not at work; to do the second is to imitate Jonah, and run away from the work assigned. The downtown Church will face facts honestly and exhaust every resource to reach the people.

Brass band

The brass band would not hurt our city Churches. It will often fill an otherwise empty room for the Sunday evening service. We may attract them by every fair means, and then see to it that a prayerful atmosphere and a gospel message, tender, direct, and simple, meets them. The street parade need not frighten us. Dr. Chapman, in recent campaigns has led hundreds of Church people through the "Red Light District" to a theater where native denizens followed and found Christ by the scores.

Dawson

Rev. W. J. Dawson, scholarly, dignified, and solid, did it in London, and found even conservative Boston ready to join a religious procession through the streets.

Downtown halls

Why do we always permit only the so-called "Liberal" off-color preachers to secure downtown halls or theaters for a preaching service? In every city there are "residence" Churches that can not support a Sunday evening service. What a blessing would come to them and to their city if they would conduct an evening service in some downtown hall or theater!

Approval

The harvest is ripe. We must go out and gather the sheaves. The ways-that-win are Christ approved; with that seal criticism counts for nothing. Be alert and active, and if backed by zeal and love hearers will be found and saved.

Examples from Churches

Rainsford

St. George's, New York City, had less than a dozen families and 250 in the Sunday-school when Dr. Rainsford began work there. In twenty-one years he had 8,200 mem-

bers and 2,312 in the Sunday-school, and the Church's annual budget was $97,576.79. They have about forty-five
Greer departments of work. St. Bartholomew's, from which Dr. Greer was taken to be Bishop Potter's coadjutor, had a sim-
Berkeley ilar history. When Rev. C. A. Dickinson became pastor of downtown Berkeley Temple, he spoke to fifty or seventy-five in a room capable of holding twelve hundred. He filled it by his new methods that brought the name "Institutional."

Financial backing The question of finance is a big one. It is difficult to get money among this class of people sufficient to carry on the high-class work necessary to be done, and yet it is surprising what determination will accomplish, and how funds are secured from among these poor folk. Scores of saloons exist and prosper in the neighborhood. If the saloon is effectually supplanted, at least some of the money formerly supporting it will come to the Church. And then a Church really touching and lifting the masses will draw wealth to its support, as a well-located lot draws offers from purchasers. The author was told the other day of a Chicago banker who is now looking for the right minister in his denomination whom he can back in a great downtown work. The experience of the West London Mission in raising its thousands of dollars and in eventually attracting the support of rich men can be duplicated. Mr. Ford, founder and owner of the *Youth's Companion,* after testing a number of other Boston Churches, recognized the successful work being done by Ruggles Street Church with a poor building and scant financial backing, and came to its assistance up to $15,000 a year (one-half of its yearly budget). When he died he willed the Church a large sum of money, and now one of the strongest men in the Baptist ministry is pastor, with three associates and eleven other paid assistants, managing "philanthropic, industrial, employment, and Bible-school departments" among a great packed neighborhood of

comparatively poor people. Morgan Chapel, Boston, presents a fine illustration of courage and faith. An eccentric Methodist minister left his Conference a number of years ago, built a church of his own, and preached in it. His name was Morgan. When he died he willed the property, new become valuable, to the Unitarians, with the proviso that a Methodist preacher must always be employed. The Unitarians held the trust sacredly and followed the directions. A few years ago, Rev. E. J. Helms, on his graduation from Boston University, became pastor. His wife had been a deaconess. He rented rooms, to live near his work, in the heart of a certain kind of "slums." The church building was old and wholly unfit for "a Church at Work." He had a meager salary, a handful of members, and all his backers were Unitarians, certainly not in sympathy with a Methodist evangelistic campaign. He went happily to work. At the end of one year (fall of 1897), in a personal letter he itemized the following schedule: Sunday, six services; Monday, a good citizenship meeting; Tuesday, class-meetings for testimony and training; Wednesday, meeting conducted by Temperance Guild; Thursday, Working Girls' Club; Friday, Church prayer-meeting; Saturday, concert to keep men away from saloons. A nursery cared for children at five cents a day, with an average of twenty inmates. A kindergarten every morning had an average attendance of twenty. A free reading room was open all the time. A Saturday morning Industrial School had an average attendance of one hundred and fifty boys and girls. Temporary employment for a thousand and permanent work for a hundred was found the preceding winter. A sewing-room was equipped to fix up donated clothing. The repaired articles were sold cheaply to the needy. The same plan was employed with shoes. A wood-yard gave work to temporarily idle men and tested tramps. Classes were formed for vocal and instrumental

Morgan Chapel

Helms

Wide-reaching

music. A medical mission, with examination and medicine at small cost, was operated. Mothers' meetings, with lectures on sanitation, proper food and its preparation, the care of children, etc., were conducted. Baths were furnished for a small charge. The purpose of this catalogue appears now; all this work was carried on with an annual expenditure, above income, of only $3,180.42. Is it any wonder that in four years the hard-headed business men put up a fine new modern building freshly equipped for this growing and wide-reaching work? To have seen the plant and surroundings when Mr. Helms took charge would have completely disheartened most men.

Small expenditure

Affiliated churches

In many cases, however, in spite of every effort the down-town Church is crippled to the limping point for lack of funds. The growing custom of strong family Churches relating themselves to these Churches is full of promise for the future.

Christ Church

Christ Church, New York City, a branch of the Brick Presbyterian Church, because of the support of its mother, has just completed a parish house that cost $275,000. It has the following equipment for work:

Basement—Bowling alleys and billiard room for Men's Club, boiler rooms and storage. First Floor—General social room and men's social room, offices, etc. Second floor—Sunday-school hall and general library. Third floor—Sunday-school galleries, pastor's study, and offices. Fourth floor—Children's rooms, Girls' Club rooms, cooking school, gymnasium and showers, and resident's quarters. Fifth floor—Roof garden, Boys' Club, janitor's quarters.

The "Church of the Covenant" is also related to the Brick Church, and receives annually over $6,000 in assistance.

Markham Memorial Presbyterian Church, St. Louis, is in collegiate relations with the First Presbyterian Church,

which furnishes $4,000 a year toward its current expenses. Rev. Dr. Strong, pastor of Second Congregational Church, Oak Park, Chicago, writes: "Our Church is 'yoked' with four weaker Churches in Chicago, with one of them officially, but all of them actually. We send about fifty workers into the city each week, eight miles. This is the best work of the Church for others and for itself." Markham Memorial "yoked"

The location of the downtown Churches is usually strategic. The Markham Memorial Presbyterian Church, St. Louis, prints a map of the territory for blocks around their church. The map shows that it is the only English Protestant Church in a territory of twenty blocks by fourteen square. It has 394 members, 258 of whom live in this territory, and 1,185 Sunday-school members, 1,100 of whom live in the district. Different marks are made on the map to show the location of members, of Sunday-school pupils, of parochial schools and Catholic churches and of saloons. It makes a wonderfully impressive outlay, sure to arouse sympathy and support. The following details in its annual report will give a slight idea of some of the work done by this Church: The "Church visitor" made 1,949 calls, 12 hospital visits, conducted seven mothers' meetings during the year. A girl's cooking class had an enrollment of twenty-six, taxing the rooms and tables. The gymnasium classes had a total attendance of from one hundred to one hundred and twenty per week. Three basket-ball teams have been organized among the young men. The senior team is in the lead in the race for the pennant in the Church League. Mothers' meetings were held every month during the winter. Practical talks were made on health, household management, the care of children, temperance, etc. There was always a social hour following the program. The attendance was from 60 to 125. The sewing-school had an average attendance of 133. Material used, 142 yards unbleached Work catalogued

muslin; 48 yards India linen; 151 yards flannelette; 55 yards gingham. Finished articles: Patches 572 (made into quilts for prizes); 165 handkerchiefs; 132 pillow-slips; 44 skirts; 11 aprons; 3 doilies. Unfinished articles: 36 handkerchiefs; 14 pillow-slips; 40 skirts; 31 aprons; 9 dollies. Total, 1,057. A Penny Bank, now open every Thursday evening, has forty-eight depositors.

Pleasure aids

A prominent pastor once objected to his Church running a gymnasium because the people would not longer think of Church as connected with religion only. It was suggested that with this accessory to furnish pleasure that even their social joys would recall the Church and its Christ. The Brick Presbyterian Church arranges to take working girls to the country for their vacation. A rate is secured of four

Working girls

dollars a week at an old farm-house out of the city. The girls pay as much of this as they can raise (this averages two dollars a week), and the Church fund makes up the balance. They also provide in their Church House for social dances, so that the girls and boys need not attend one upstairs over a saloon.

The Babcock Club, named after Maltbie Babcock, their deceased pastor, is composed of girls over sixteen, who are taught by paid instructors dressmaking, embroidery, calisthenics, millinery, and cooking. Dues are twenty-five cents a month, and it has one hundred and twenty members.

Literary

The Boys' Club have a literary society annex that debates with other clubs and trains its members by practice.

Mothers' club

The Mothers' Club has travel talks, informal lectures, music, and dancing.

Coal Club

A Coal Club is organized in both missions. The members make weekly deposits during the summer, and then fuel is bought for them at wholesale when winter comes. Bethany Presbyterian Church, Philadelphia, has a similar Coal Club.

F. B. Meyer, G. Campbell Morgan, and dozens of other English Churches have a P. S. A. (pleasant Sunday afternoon) for men. Here they come, without dressing up, to hear good music, a cheery address, and enjoy sociability at the close. The Leysian Mission has regularly from a thousand to twelve hundred men. Men

Wealthy and strong Christ Methodist Church, Pittsburg, Pa., has recently opened a coffee-house in that city called "The People's Club." The first floor is devoted to restaurant and reading-room purposes; the second to sleeping quarters. It is a three-cent eating house, with everything clean and of the best grade. The beds are rented for twenty-five cents a night, and are fitted up to attract the better class of young men, who will not go to the cheaper lodging houses run by Christian organizations. The expenses are borne by Christ Church, but the work is in charge of the Salvation Army. It is planned to open a chain of coffee-houses over the city something like the Temperance Lunch Houses in England and Ireland. Coffee-house

The London Woman's Christian Temperance Union supply the shivering hackmen with hot coffee at cost, in movable sheds often erected on the streets near the hack stands. Hackmen

A New Bedford, Mass., Church took care of seven thousand strikers, by opening special reading and game rooms, and by giving attractive concerts. Order was preserved and the strike more quickly settled as a result. "Strikers"

St. Bartholomew's, New York City, has a loan fund for poor people. From June 1, 1901, to June 1, 1902, 892 loans, averaging $97 each, were made. The amount used was $87,070, but receipts and disbursements amounted to $177,555. There was not a single foreclosure. One loan for $45 and one for $90 were unpaid, but would be collected. In 1900 three-eights of one per cent was lost; in 1901 not a cent. One and one-half per cent per month was charged, Loan fund

and on a capital stock of $35,000 they did the aforesaid business, paid $578.66 State taxes, all expenses, and cleared $1,905.33.

Savings stamps

Miss Marian Messemer, Fourth Avenue and Twenty-second Street, New York City, will supply savings stamps to any pastor who wants to help his folks lay up money. Kansas City, Mo., school boys and girls thus saved nearly $50,000 in four years.

Employment bureau

Every Church should have some sort of an employment bureau. A Denver pastor placed an advertisement in a want column and found a good place for a young man. The pastor can often find positions, and should make it his business to keep in close touch with large employers of labor, so that they would honor his letters of introduction. Assistance in securing position gives a grip on the individual not easily shaken off.

London children's home

The London Children's Home and Orphanage began when Thomas Bowman Stevenson (still alive, and the English correspondent of the *Christian Advocate*) was appointed in 1869 to the Lambeth Circuit, with special care of a chapel on Waterloo Road, London, after eight years in the ministry. Poverty and vice were all around him. A poor lad crawled into his heart, and was taken into his home. Soon the loft of the barn was fixed up for a dormitory for twenty lads. This grew until now they have handled about 7,000 orphans, annually caring for 1,500, and expending close to $200,000. While outsiders serve on the Board, it is under the direction of the English Wesleyan Church. According to their annual report, "Children of all Churches and children of no Churches are received, of all ages, with all kinds of physical disabilities. We have many cripples, epileptics, maimed, blind, deaf and dumb."

Protestants

The Protestants are slowly recognizing that a religion that cares for the orphans, sick, and aged appeals to the

world. Many of the most loyal Roman Catholic supporters came out of Orphanages run by "sisters." Many local Churches can solve the problem by starting in a small way, or at least often by interesting individuals. Children's needs always appeal to people. In Denver, Mrs. Elizabeth M. Byers home Byers has built a home holding thirty boys, which she largely supports. In early life a brother who loved boys agreed with her that girls could always find a home, while boys were compelled to shift for themselves. In a providential way, after her loved brother's death, a small boys' home, after a failure by others, was thrown into her hands. With Titian-like courage, through countless discouragements, she supported and managed it. To-day Mr. W. W. Crawford, a marvel with boys and a consecrated Christian man, handles thirty boys with only a hired cook. No private home is kept more neatly or more orderly. The boys come in a body to public worship and Sunday-school, walking regularly about four miles. Nearly all are members of the Church. A number of high-toned, clean-cut, competent young men have gone out to responsible positions in the city. Many wild and outcast boys, who would otherwise have been ruined wrecks, have been developed into American princes by this sweet, Christian home atmosphere.

CHAPTER VI.

Successful Sunday Evening Services.

Guarding the Sabbath

Books

SEVERAL books have recently come from the press dealing with the Sunday evening service alone. They have been eagerly purchased. The first question recently asked by a committee looking for a pastor for a large Church, when one was recommended, was, "Can he command a Sunday night audience?" This problem tests a man's ingenuity, strength, and consecration. Many start in hopefully, but end dismally. There are some communities where it seems impos-

Gala day

sible to draw the people out Sunday night. Sad to say, in certain social circles the evening is now used for large dinner parties and receptions. Once it was counted sinful to even make a friendly call at any time during the rest day. That view has happily changed. Some visits sweeten and spiritualize both the caller and the one called upon, more than the religious service of that day; yet anything that makes Sunday a gala day, and causes one to lose its restful, religious, and home-building atmosphere, should be positively condemned.

European Sabbath

The European Sabbath must never get a foothold in America. The Germans crowd their cathedrals on Sunday morning, and their beer gardens and friendly drinking clubs in the afternoons. This is but their way of holding receptions and giving fashionable dinner parties. In a large Western city the Episcopalian rector had the windows of his house

broken and his life threatened by a Sunday evening mob, because he carried on a successful fight to close the Sunday theater. Not until the fearless, conscientious, Christian Governor J. W. Folk took the initiative, did cities think it possible to close the saloons on Sunday. Even President Roosevelt questioned its advisability in New York City, but did it because the law so directed. The chief of police of Kansas City, Mo., a city of over two hundred thousand people, recently gave his first annual report since the saloons were closed on the "First Day" of the week. "Absence of noisy crowds on the streets. Decrease in arrests for drunkenness of 80 per cent. Decrease in crime of all kinds of 75 per cent. Fights and brawls very infrequent. Where formerly there were twenty-five or thirty patrol wagon calls on each Sunday there are now fewer than half a dozen, and frequently none at all." These are only a few encouraging sections from his report.

Sunday closing

Kansas City success

Two Sunday Services

The cities with amusement parks are thronged Sunday afternoons and evenings, while the streets are filled with moving people. In the rush and hurry of modern life there is some excuse for people remaining at home Sunday evening for family culture and the nurture of home religion; but when other attractions get their thousands to secularize, if not demoralize them, the splendid machinery, brains, and spirit power of every Church ought to be able to get an audience in some place, if not in their own church building, then in a downtown hall or mission.

Amusement attractions

A short time ago the *Christian Endeavor World* had a symposium on the subject of a "second sermon, or service," on Sunday. Should every pastor preach in the evening? This is a vital question, since an ever-increasing number of Churches hold but one preaching service a day, while others

Symposium

have only a handful present at the second one. Here are a few conclusions:

Rev. W. R. Harshaw: "I am disposed to think that no man can preach two good sermons each Sabbath and attend to the multiplied duties of a parish in a village or small city." Rev. B. F. Whittemore: "Where evening audiences could not be secured, I made the evening service a continuation of the morning discussion." Rev. Tennis S. Hamlin: "I think we are coming to one service in Church on the Lord's Day; the afternoon or evening could be profitably devoted to meetings in halls, etc., for non-church goers." Rev. Nehemiah Boynton: "I am sure the time is not far away when many family Churches will be closed Sunday evenings, and the minister and his choice workers and fine choir will be found in those parts of the city where 'evening fishing' is good. May God hasten the day!" Rev. Wayland Hoyt: "I deplore the giving up of the evening service." Rev. John Balcomb Shaw: "Our doors are open every night in the week." Rev. Charles M. Sheldon: "Have always held that two sermons a week are more than any minister can prepare without neglecting his parish in other ways." Rev. David Gregg: "One fine service and one good sermon are all that normal Churches need or can effectively utilize. The family should stay at home and talk over the morning service and sermon at night." Rev. Stephen A. Northup: "Take out the second sermon and the Church will not succeed and the gates of hell will prevail." Rev. A. C. Dixon: "Two sermons are not too much for the average Christian."

Lose chance

The morning sermon and service so liberate and start the powers, that the second service can be comparatively easy. Few wide-awake, healthy, consecrated men are willing to lose the opportunity for collecting and speaking good cheer to the vast throng who might be brought to a Sunday

night service. The determined and versatile man can get a hearing somewhere. But to get people modern methods must be employed, and a man must be even willing to stand sharp criticism. He needs an old motto, "Be sure you are right, then go ahead." Follow this fearlessly and faithfully, and results are sure. It is usually easier in these days to get a morning than an evening audience. Denver is one of the hardest places in the land to succeed in this respect, and, as a rule, has smaller evening congregations. Many come for health, and are ordered to be out of doors as much as possible. The sun shines so constantly and invitingly as to make the prescription easy to take. All city Churches have many counter attractions to combat. More secular work is carried on than formerly. Street car rides weary people in the afternoon, and make early retirement attractive. Parks allure them Sunday evenings. Rest, books, and company hold them at home winter evenings.

Criticism

Sunshine and parks

Do You Succeed with a Sunday Evening Service?

Every pastor corresponded with put special time and effort on his evening services. Here are some of the details given in letters. The general plan is to have special, popular subjects treated briefly and surrounded with the best and most varied kinds of music. Nearly all make the service evangelistic and push for conversions. C. M. Boswell, formerly Philadelphia Methodist City Missionary, says: "Good singing, pointed and direct preaching, a band of men inside of the altar, and sinners converted, did the work. When it was noised abroad that we had sinners on their knees, the people came in crowds." Rev. A. C. Dixon says: "The evening service is often larger than the morning, and we make it evangelistic. There is scarcely a Sunday without conversions." Rev. Courtlandt Myers says: "Rarely pass a week but that anywhere from one to four

Evangelistic

hundred are inquiring the way to Christ." The question asked was: "Do you succeed with a Sunday evening service? If so, how?" Rev. M. P. Boynton: "Never setting any traps to place the unsaved in conspicuous relations to the rest of the audience. After-meeting in the auditorium, and invitation to stand or come forward." Rev. C. B. Mitchell: "Preach my best sermons at night. Have after-services. Will soon have receptions to young men and women after Sunday night service, with light refreshments." Rev. W. B. Hinson: "By regarding it of prime importance." Rev. J. W. Brougher: "For ten years I have never seen a Sunday night that my church was not crowded. Make it evangelistic, and draw the net every Sunday night." Rev. J. H. Hopkins: "By the finest music, the most earnest preaching we can provide. Special attention to strangers. Never close during summer." Rev. W. M. Smith: "Congregation fully as good as morning, often better. Preach to young people; often have special services. . . . Sometimes have preludes on the gospel illustrated by current events. Have strong social committee to welcome strangers." Rev. F. T. Rouse: "Close the night services two months in the summer, but hold frequent meetings in the park." Rev. E. L. Powell: "A plan which we have adopted is a monthly meeting, coming the last Sunday night in each month, in one of the large theaters in the city. Hundreds of people come to these services who do not attend any other Church service. We have found these meetings to be of wonderful influence and power. Our audiences always test the capacity of the building." Rev. Dillon Bronson: "Do not succeed. This is a rich residence community. Very few will go to Church more than once a Sunday." Rev. George C. Peck: "We have from a thousand to fifteen hundred on Sunday evenings. I never advertise subjects. Preach a straight, eager gospel, and look for results." Rev. C. L. Kloss: "Evening service as largely

attended as morning. Plain gospel sermon." Rev. D. G. Downey: "My Sunday evening congregation has always been the largest. I strive to be at my best in this service and preach the gospel in terms of to-day, with illustrations from literature and life of to-day." Rev. C. R. Scoville: "Yes. It is our greatest service. We make it evangelistic the year round." Rev. F. E. R. Miller: "Yes, fill the house. Just preach the gospel of love, for the sinner, judgment, and retribution, for all I 'm worth, and then clinch it in after-meetings." Rev. W. H. Day: "Yes. We always have an audience worth preaching to. Courses of Bible exposition. Courses on practical topics, stereopticon sermons, travel talks, and evangelistic musical services." Rev. F. N. Calvin: "Yes. Nearly always have a full house. By good song service and earnest, up-to-date sermon." Three pastors, Rev. John Faville, Rev. W. A. Bartlett, and Rev. F. T. Rouse, trace their success to the Sunday evening men's club. Dr. Rouse has used it for twelve years. Rev. John Faville claims it as the child of his twin brother, Rev. Henry Faville, of La Crosse, and himself. The plain is worthy of consideration.

Men's clubs

In 1892, Henry Faville organized the men of his parish "to increase the interest and effectiveness of the Sunday evening service." All men of whatever or no Church who are willing to help make an evening service effective were taken in as members. The officers are changed quarterly, and the committees monthly. Of the four hundred members at Peoria, nearly two hundred were not Church members. It increased the evening attendance four-fold. The club, by dues of a dollar annually and the evening collection, pay for the evening music and programs. This averaged $17.30 a week for the first year. The reception committee greets people at the door. The usher committee supplies twelve ushers every week. The music committee solicits members

Non-church members

Committees

for the choir and orchestra. The social committee arranges banquets and entertainments. It has, in addition, a program, printing, invitation, and membership committee. They frequently arrange for other speakers than the pastor for Sunday evening. The programs are elaborate and costly. The business meeting is held at the close of the evening service the last Sunday of every month. The anniversary meeting is made very important.

Supper table

W. A. Bartlett publishes a list of the members of his men's club and gathers them around a supper table at the church, preceding the Wednesday evening prayer-meeting once a month to discuss the Sunday evening service and devise ways and means.

Sheridan

One of the most practical and well-written books ever offered on the subject is "The Sunday Night Service," by Rev. W. F. Sheridan, of Baltimore, Md. He approves the pastor, located near the circus tent, who went to the grounds Sunday afternoon to catch the crowds, watching the preparations, with a bright religious service. He gives an interesting symposium of facts and subjects for Sunday night service. He has had remarkable success, and has almost without exception given the invitation every Sunday night with quite general results.

Pew cards

Rev. M. P. Boynton puts a card in the pews, with a place for a cross before a request for the pastor to call and discuss either the Christian life or deeper consecration. Rev. Courtlandt Myers adds to this the one who is a Christian but not a Church member.

Sunday Evening Music

Magnet

The music for the Sunday evening service is an important subject. It will pay the empty pew preacher to take a little time out of the study even to build up and improve this part of the service. It provides the greatest magnet for the

crowd, and will insure a "go" to the meeting. No one succeeds without making the music a feature.

Orchestra

Although Mr. Wesley would permit no sort of musical instrument in his services, Metropolitan Methodist Episcopal Church, New York City, has a pipe-organ and a large orchestra for all services. Calvary Methodist Episcopal Church has a vested choir of eighty. The English Methodists or Wesleyans utilize complete brass bands in Sunday parades and services. Dr. Briggs, formerly pastor of Central Methodist Episcopal Church, San Francisco, crowded his downtown Church all summer by using a volunteer orchestra. Parson Uzzell's great tabernacle in Denver makes a strong feature of a large orchestra. The orchestra is widely used by all denominations in all places.

Choir in rear

Rev. Edward Judson, pastor of Memorial Baptist Church, New York City, in "The Institutional Church," argues that a choir seated in the back of the house saves the audience from a curious watching of the singers, and them from thoughted display, and that then congregational singing is more general.

Congregational singing

A quartet sings beautifully, but has too little volume to lead a congregation. The little "ditties" in the gospel song-books are widely criticised and with some justice, and yet many of these easier pieces stay in the mind, catch enthusiastic support, and attract when staid hymns would fall flat. When the audience sings unanimously hearts are thrilled, unity is secured, and personal interest is insured.

Arouse

Even though the music leader can not grip the audience, the pastor may help by asking the ladies, the men, or different sections to repeat the chorus until all start singing. Stay at an easily sung piece until every one is interested.

Audience select

Rev. B. F. Dimmick, pastor of Wesley Church, Columbus, Ohio, prints on his Church bulletins the following: "Send up to the pastor in writing your favorite hymn by an usher. It will be sung at the praise service." This is a fine plan. It gives an in-

terest in this part of the service, and enables one to find the popular songs. It is well, when five or six are suggested, to have the audience vote on the one most desired. When a new piece is tried, ask every one who likes it to hold up his hand; then those who do not to do the same. Pass slips of paper and request the people to write their favorite piece upon these slips. Select the ones suggested by the most people. Songs that the people like and will sing must be used.

Special Features

Concerts

Special features may be advertised. Grace Church, among other things, had the following: A brass band of forty-five pieces gave one concert. The State Industrial School band was brought to the city for two services. A Young Men's Mandolin and Guitar Club, as well as a mixed club, rendered special music. Other special features were: A boys' choir of twenty-five members, a young people's orchestra, a large phonograph, the Mendelssohn Male Quartet (a professional concert organization). Every Sunday evening some special feature of this sort is advertised. The audience looks forward to it.

Applause

The people are allowed to clap their hands and encore a musical selection. This may shock some at first. Visiting F. B. Meyer's London Church, the writer was surprised to see the six or eight hundred men on a Sunday afternoon applaud a point in the sermon and call back a soloist. At tea Mr. Meyer, being asked about it, said: "This is the way they express their emotion. It is a Methodist Amen." This suggestion started thoughts that banished objections. The audience has grown at Grace Church from a handful to a church-full by these, together with other methods, all of course under the blessing of and saturated by the Spirit of God.

Dr. Banks's preludes

Dr. Banks, while pastor of First Methodist Episcopal Church, Cleveland, Ohio, gave a ten-minute editorial pre-

lude to every evening sermon. He dealt with local city government and all sorts of public affairs, relating them to righteousness. At another time he assigned ten minutes to questions handed in one week previous, and to which he gave very careful thought. If the interrogations did not come in vital and fast enough, he prepared some himself. While pastor of Grace Church, New York City, he delivered a ten-minute prelude on some great event of the preceding week, always endeavoring to draw a moral lesson from it.

Prominent citizens

While a pastor in Kansas City and again in Denver the author secured eight of the prominent citizens from different denominations to speak ten minutes preceding the sermon in answer to the question, Why am I a Christian? In Denver the speakers included the General of the State militia, the most successful surgeon in the city, a prominent business man, and the United States District Attorney. In Kansas City, Alderman (now Mayor) Beardsley, the head of the largest music concern in the West, one of the editors of *The Star,* and a leading wholesale merchant spoke. The young men were thus given living illustrations of the fact that men could succeed as Christians. Care was taken in selecting speakers of unimpeachable character.

Early vespers

The Second Congregational Church, Oak Park, Chicago, has its evening service at five P. M., followed by the Christian Endeavor meeting at 6.15. Many pastors do not permit the young people's meeting to be dismissed, but immediately take charge and run a forty-five minute service. Rev. Charles M. Sheldon gives his time and strength in helping the Christian Endeavor Society to plan its evening devotional meeting, and then substitutes this for the Sunday night service.

Young people's meeting

Loyalty

There has been a good deal of complaint about the young people forsaking the evening service at the close of their devotional meeting. Frequently it is only fair to say

that the preacher and the evening program are to blame, though not always. Rev. P. Ross Parish, of Jacksonville, Fla., gives some solid facts in the *Epworth Herald.* They are applicable to all young people's organizations:

No Sunday evening preaching service can be a success without the loyal support of the young people who attend the Epworth League. No one can be a failure where the young people stand by with enthusiasm and constancy. Note some of the reasons why Epworthians should generously support the evening service:

It can be made a popular, evangelistic, and widely profitable service. It must become either a marked success or a dragging failure.

Many of the older people and children who attend the morning service do not come in the evening. The evening service must be supported largely by young people, youngerly people, and casual attendants.

The relation of the Epworth League meeting in point of time to the preaching service creates both the privilege and duty of supporting it.

For Epworthians to withhold help in sustaining it, is in a sense to tear it down and to advertise it a failure. Can you imagine the effect on the other young people, the general public, and the pastor when any considerable number of Epworthians turn away from the Church at the close of "their" meeting? We can not expect the general public to attend and appreciate the services of the Church unless we stand loyally by and set the example.

What can you do? Many things.

Pray especially for this service and the pastor.

Talk it up everywhere.

Help to create enthusiastic loyalty in the Chapter.

Begin the devotional meeting on time so as to close five or ten minutes before the hour for evening service. Then you can be in your places sharp on time.

Never go away after the League meeting except in cases of extreme necessity.

Let the members attend in a body and sit directly in front of the pulpit. Your example will become contagious. You can help the pastor mightily by sympathy, prayer, song, and manifest interest.

Appoint a "welcoming committee" of young men to greet the people as they come in and go out.

Various volunteer committees of one or two persons each might select pews and undertake to keep them full on Sunday night.

In every possible way prove your loyalty to the Church and to the pastor.

There is especial need for this whole-hearted devotion during the summer.

The Chapter can stand ready to conduct the service now and then at the request of the pastor, or in case of his sickness or absence.

Letters of inquiry

First-class material can be secured for a series of sermons and an unusual interest be aroused by sending a letter to a number of the prominent men of the city concerning personal religion. It will start thought that often leads to conversion. It will give ministers an introduction to circles and individuals otherwise closed to them. People are always respectful in conversing about religion with the kindly and tactful person. The following letter was sent to representative citizens soon after beginning a pastorate:

Dear Sir,— We are very anxious to make Grace Church a real servant of the people of Denver. You are a representative citizen who is able to measure and know the city's needs. May I take the liberty of occupying your valuable time for the purpose of gaining information and getting your advice? First, for the sake of helping others, without thought of impertinence, may I ask a personal question, or two? Are you a professing Christian? Of what Church are you a member? Do you count it unnecessary to be a professing Christian? Were your parents Christians? Is the Christian religion a benefit to the world? If so, why? Why does the Christian Church fail to reach more people? What is the best work it does? Suggest a topic or two preachers should handle in the pulpit. In what way do Christians fail?

I am having a series of addresses in our Church, preceding the evening sermon, by Denver business men, and will be glad to see you present.

A number of other men have been sent a letter similar to this one. I shall compile and use the replies beginning January 17th.

I am yours respectfully, ...

P. S. Your name will not be quoted, if you so request.

Home State

Western and even some Southern cities are filling with new citizens from every State in the Union. The newcomers naturally get homesick. Just to see a face from the old State will do them good. Let the Church arrange a reunion service of some sort. Details can be worked out locally. A few suggestions may help. The pastor may preach on "The Old Home." Have special music. Sing a few State songs like "Maryland, My Maryland;" or, better still, have religious words composed to fit the music. Many State Epworth Leagues and Christian Endeavor organizations have done this. If the church and audience is large, have a small placard marking seats for the more important States, and have the ushers seat folk accordingly. If the church is small, announce a pew number for each State, where all can gather at the close. The service should close early, so that the people will have an opportunity to meet each other. A Fort Collins (Colorado) Presbyterian Church keeps a register for all strangers to write their names and addresses. The local residents also register their "old home" address. The names are arranged by States, so that inquirers can easily locate people from a given Commonwealth. Visitors often discover an acquaintance or old friend. Put a bright, faithful man in charge, and he will keep things straight. Frequently a Sunday evening testimony meeting, in which each one tells in what State he was converted, giving town and Church, is attractive. He may add the name of the pastor under whose preaching he was converted, and the name of the denomination first joined. Alert attention is insured and real heart stirrings occur. Old friends are reunited or new ones made by ties thus discovered.

Strangers' register

Testimony preference

Subjects and their Form

Fresh gospel

It is, of course, laudable and necessary to preach the gospel Sunday night. The people will welcome it as no other message, and a consciousness of having sown fruit-bearing seed will soothe and rest the pastor. But it must be put in a fresh, lively, and hearty way. The word-dress must be modern, and the whole be related to the throbbing, hurrying life that walks the streets and works in shops and offices, factories, and stores. Rev. D. G. Downey says: "Illustrations of Bible truths should be gleaned from the science, the literature, and the life of to-day. Connect the present hour with eternal principles controlling all the hours." Dr. Banks says: "I put a good deal of time on the selection of a topic. I try to invent a method of stating the theme in such a way as not to repel the people, but rather to attract them to come to hear the sermon. I have known people to come twenty or thirty miles because the theme had been stated in such a way as to catch their attention."*

Topics

A popular putting

The subjects are not alone imporant, but their wording and their relation to current events and discussions is vital. The subjects at Grace Church are popularized. There is a vast difference between sensational and popular subjects. "How to be Happy, though Married," "The First Kiss," "Work for a Widower," are purely sensational, even though founded respectively on the injunction, "Husbands, Love Your Wives," "Judas Greeting His Master," and the arduous work of Paul. A doctrinal subject may be popular; e. g., after a revival meeting. "Is the Bible True?" "Are Christians Alone Saved?" "Why Should I Pray?" "How Should I Spend Sunday?" were treated. Holidays offer good subjects. "In the beginning God" was used when New-Year's Day came on a Sunday, with the subject, "A First Word for the First Day." Here are others used: "Christmas

Doctrinal

Holidays

* "Great Sinners of the Bible," p. 12.

Presents," "How Shall I Celebrate Fourth of July?" "The Origin of Thanksgiving-day," "Hallowe'en Superstitions." On Lincoln's birthday: "Was Lincoln a Christian?" "The Task for Lincoln's Successors." On Labor Days the subjects were "Christian Socialism," "The Labor-day Celebration" (Mark vi, 3). Seasons also are utilized. "The Falling Leaves of Fall" (Isa. xxxiv, 4) may give truth to men as they afterwards see the leaves falling at their feet. "A Drink of Water" (John iv, 7) strikes home on many thirsty days. "A Cool Place" (Gen. v, 8) recalls many summer experiences. Questions of common discussion are related to religion by a sermon. "Lodges and the Church" opened a fruitful field. "The Old Home" repictured happy days, and these often re-create the appetite for religion. Here are others: "Sunday Theaters and Loafing" (Ex. xxxii, 6); "Model for Denver Young Men" (John ix, 25); "Gambling, Its Source and Effect" (Matt. xxvii, 35); "Entertaining Denver's Strangers" (at the opening of a convention) (Heb. xiii, 2); "The Power of Advertising" (Num. xxiv, 4).

Seasons

Common conversation

Special groups

Different groups of people have been asked in for a special service. The gas company men listened to the gospel with the subject, "Turn On the Lights." Salesmen were invited by cards distributed at the stores after they closed in the evening, with the subject, "Can a Clerk be a Christian?" The employees of a large high-class business house listened to "Store Standards" built around their own firm's motto.

Newspapers

Myron Reed, a former Congregational minister of Denver, now deceased, whose name is yet dear to many, always preached to the crowds. In a personal letter several years ago, in answer to a query as to sources for sermon subjects, he said, "Read the newspapers." It has proven to be good advice. Many public occurrences arouse ethical and religious thoughts and questions. God's truth, through a sermon, will often clear them. A few topics treated by the

Public occurrences

author will illustrate: "Lessons from the Recent Floods" (after a devastating river overflow in Kansas) (Psa. ix, 16); "The Citizen's Duty Toward the New Charter" (to consider it and follow right); "Life's End for Leading Men" (when a number of prominent men had just died) (Eccles. ii, 13); "The Baltimore Fire" (Psa. xxxix, 4); "Providence and the New York Boat Fire" (Isa. xliii, 2); "Suggestions from Russian-Japanese War" (1 Cor. ix, 26). It will pay freshly to read Phelps's "Theory of Preaching" on the formation of sermon subjects. Long, stereotyped, dry forms do not attract or get rooted in the memory. Every one is worthy of careful phrasing. Dr. Gladden, in "The Christian Pastor," suggests for Sunday night the treatment of great social questions in which men are interested, and to which they will be attracted. He names the labor question, poverty and pauperism, treatment of criminal classes, public health, education, municipal government, the ethical bearings of political measures and methods. He concludes: "The pulpit is secularized not by the kind of topics, but by the method of their treatment." Many men will, like Nicodemus, come at night when they will not be seen going, as in the daytime."

Compact

Social

Here are a few subjects taken from Rev. W. F. Sheridan's chapter on "Some Sucessful Sermons Series:"*

Sermon subjects

By Willis P. O'Dell.

THOSE HOLY MOUNTAINS.

1. Quarantana—The Mount of Temptation.
2. Hattin—The Mount of Beatitudes.
3. Hermon—The Mount of Transfiguration.
4. Calvary—The Mount of Crucifixion.
5. Olivet—The Mount of Ascension.

* "The Sunday Night Service," p. 72 ff.

GOD'S HEROES.

1. Savonarola, the Florentine Patriot.
2. Martin Luther, the Hero of the German Reformation.
3. General Gordon, the Hero of Khartoum.
4. John Knox, the Hero of Scotland.
5. John Bunyan, the Dreamer of Bedford Jail.
6. John Wesley, the Hero of Methodism.

By Camden M. Cobern,

SHORT SERMONS ON GREAT SUBJECTS.

1. God.
2. The Trinity.
3. The Fall.
4. The Atonement.

By Luther Freeman,

(Preached at Waltham, Mass., the "Watch Town.")

THE WATCH.

1. The Main Spring.
2. The Balance Wheel.
3. The Jewels.
4. The Adjustment.
5. The Testing Room.

By Edward S. Ninde,

SHORT TALKS TO MEN OF BUSINESS.

1. Luke the Physician.
2. Zebedee, the Fisherman.
3. Elisha, the Farmer.
4. Zenas, the Lawyer.
5. Cornelius, the Soldier.
6. Jubal, the Musician.
7. Abel, the Shepherd.
8. Nimrod, the Hunter.
9. Ahithophel, the Politician.
10. Levi, the Customs Officer.

By James M. Thoburn, Jr.

EPIDEMIC DELUSIONS.

1. Spiritualism. "Bring Me Up Samuel."
2. Theosophy. "As Jannes and Jambres Wi*hstood Moses, so do these Resist the Truth."
3. Christian Science. "Refuse Profane Old Wive's Fables."

By Charles Bayard Mitchell.

HIGHWAYS TO HELL.

1. The Amusement Highway.
2. The Money Highway.
3. The Self-indulgent Highway.
4. The Drink Highway.
5. The Skeptic Highway.

By Fayette L. Thompson.

THE CRISIS OF YOUTH.

To Young Men:

1. The Young Man and Personal Purity.
2. The Young Man and Crime.
3. The Young Man and the Legalized Liquor-traffic.
4. The Young Man and Another Young Man.

To Young Women:

1. The Young Woman and Her Tongue.
2. The Young Woman and Her Mother.
3. The Young Woman and Pleasure.
4. The Young Woman and Her Future Husband.

By Wilbur F. Sheridan.

SIX MODERN DEVILS.

1. The Bad Literature Devil.
2. The Gossip Devil.
3. The Pleasure Devil.
4. The Gambling Devil.
5. The Liquor Devil.
6. The Greed-for-Gold Devil.

Dr. Banks, who has been eminently successful in getting great audiences in downtown Churches, says in "The Great

Sinners addressed

Sinners of the Bible": "My theory [about the Sunday night service] is very simple. Men and women will not go to Church very long or very frequently, unless they are personally preached to. . . . On Sunday night I preach to sinners as directly and simply and earnestly as I know how, and hundreds of them come to hear me preach every Sunday night. I do not preach an easy gospel. I do not call the sermon a lecture or an address. . . . I find there is wonderful interest in the old Bible stories; that no story of modern fiction has such gripping power on an audience as the old stories of the Bible translated into modern language and told in the tongue of the day." (Pages 8, 9.) The sermon is characterized by "illustration and brevity."

Invitation

"At the close of a sermon especially addressed to unconverted people I always give some opportunity for confession of Christ and the expression of a determination to lead a Christian life. I do not always do it in the same way. Sometimes I ask the sinner convicted of sin to come forward and kneel at the altar; at other times I invite him into an inquiry room. Sometimes I ask for the uplifted hand, or the rising in the congregation." (Pages 10, 11.)

Bible topics

Some of Dr. Banks's sermon topics, used in First Methodist Episcopal Church, Cleveland, and given in "Great Sinners of the Bible," follow:

Eve's Dialogue with the Devil.
The First Coward in the World.
The Three Most Notorious Bad Bargains in History.
The Melancholy Fate of Mr. Facing-both-Ways.
The Man with a Low Aim.
The Difference between Self-conceit and Self-respect.
The Villain in the First Christmas Drama.

Audience possible

He concludes: "I believe full Sunday night congregations are within the reach of every earnest preacher of ordinary intelligence and common sense in all our large towns and

cities. Set your pulpit on fire, brother, with an earnest giving of yourself to save men, and multitudes of sinners will flock to see the flame, their hard hearts will be melted, and they will be saved." (Page 14.)

Here are a series given in First Methodist Episcopal Church, Lynn, Mass.: Vital questions

SOME GREAT QUESTIONS FOR MEN OF TO-DAY.

"The Bible—What is It?"
"The Church—What Claim has It?"
"Jesus Christ—Who is He?"
"What is a Christian?"
"Is God in the World Now?"
"Does God Forgive Sins?"
"Does God Answer Prayer?"
"Does God Send Trouble?"
"Does God Punish Sin After Death?"
"What if a Man Can't Believe?"
"Heaven—How shall We Think of It?"

CHAPTER VII.

Midweek Prayer Service: Interest and Profit.

Present Day Difficulties

Thermometer

It was once smoothly and freely declared, "The prayer-meeting is the spiritual thermometer of the Church." This statement is no longer universally true, though it may be correct in some quarters. A family neighborhood can more easily be assured of a good attendance than a downtown Church. Men who leave early in the morning partake of a hurriedly eaten noon lunch, and go home hanging to a strap in a crowded street car, thoroughly exhausted from the heart, head, nerve, and muscle strain of the day, can not easily be led to snatch a hurried meal and take the car back down town to prayer-meeting. They are also, under some of the above circumstances, less likely to take supper downtown so that they can attend the mid-week service. We live in an exhausting, hurry-up age, with many obstacles that our fathers did not know. Though they had as real and brain-testing problems, which they successfully met, theirs were different from ours. Men need the mid-week culture as much now as ever. If the fathers spent themselves by long and weary rides to reach immense circuits, we certainly ought to do our best, without complaint, to bring the gospel freshly and steadily to those isolated from it by business rush and other outside conditions.

Culture needed

Relative importance

The pastor first decides concerning the relative importance of the weekly church-family gathering. The prayerful, observant, informed minister will place it near the front. It will then naturally command a large share of his time and attention, and he will not be satisfied until it has been brought to the best possible state. This, however, is often far from satisfying, and many a pastor, with a deep and happy spiritual life, and a Church that sees regular conversions, must be content with a comparatively small attendance at prayer meeting. He will, however, be alert for improvements, and will regularly employ every new plan that promises to help either the attendance or the spirit of the service.

Successful Plans Employed

The mid-week gathering may be a greatly varied and very fruitful meeting, and hence a wide divergence of plans are employed. The question put to many pastors was: "What plans do you employ to make a mid-week service a success?" The replies follow.

Rev. J. D. Countermine: "Have as much variety as possible. Put emphasis on prayer and Bible readings. Give the people something to do." Rev. C. Myers: "Make them promise when they join the church that they will come to prayer-meeting weekly." Rev. M. P. Boynton: "Plenty of singing. Informal discussion of helpful topics. By an unbroken continuity of *prayer*-meetings." Rev. C. B. McAfee: "Put some hard work on it myself, so that the people get something in my fifteen minutes, and are ready to take part themselves." Rev. A. C. Dixon: "By magnifying the word of God and testimony. I rarely talk more than five minutes, and sometimes not more than a minute at a time.' Rev. C. B. Mitchell: "Secure practical and taking topics. Hold only one hour. Follow with E. L.

Bible Study Class." Rev. W. A. Bartlett: "Have a vigorous song service for fifteen minutes, and by frequently devoting the hour to the discussion of practical plans for Church work, such as the Sunday-school, the evening service; these I put in charge of those especially interested." Rev. John Faville: "We don't make it a success as to numbers. We try not to talk it to death, and have only an hour's service and a well-attended teacher's meeting at the close." Rev. F. T. Rouse: "Alas, have not succeeded in making it a success." Rev. W. P. Odell: "Advertise my subjects. Prepare as carefully as for a sermon. Have an attractive soloist." Rev. W. B. Hinson: "Never have two prayer-meetings alike. Make it an around-the-fire meeting." Rev. N. Luccock: "'Hic opus est.' If one has any freshness or sparkle at all he needs it at the mid-week service. I look well to music, have a good pianist who can catch a hymn on the fly, no matter where it starts; have five or six young men on the platform with me to carry music in full tide. Start with freshest thought I can command on some living experimental truth. Stand like a captain in battle, never sit down in prayer-meeting, and attack from various sides until I get the meeting open." Rev. P. H. Swift: "Special choir of young people on platform part of the time. Personal letters to certain people to give them something to do. Do not talk too much myself." Rev. Dr. Strong: "Scriptural expositions, promptness, confining the service to one hour." Rev. F. E. R. Miller: "Vary it with missionary, temperance, Bible study, experience programs." Brunswick, Maine, Pastor: "We take up any theme, religious, literary, artistic, musical, or put purely social features in that evening." Rev. H. H. Monninger: "A missionary meeting once a month, a covenant meeting once a month, but no two meetings in the year alike." Rev. Geo. C. Peck: "Try to have a definite

and varying plan for each week. Make much use of the people. A heart service." Rev. H. H. Preedy: "Variety, religious interpretation of literature, art, music, organization of a religious study club, reading of books, studies based on books, occasional social half hours at close of song service," etc. Rev. Paul B. Jenkins: "Everything I can read of, hear of, dream of, imagine or invent. I believe the best way is to have each service carefully planned in every detail, but not so that the machinery is audible." Rev. C. L. Kloss: "Variety-topics, lay-speakers, who are specialists in missionary, or philanthropic work, keeping it prominently before the people." Rev. S. R. Scoville: "Have a different leader every Wednesday night, who gets out his or her invitations giving each a subject to speak on, also pledging the elders and deacons to attend prayer-meetings." Rev. F. N. Calvin: "We have dinner (15 cents a plate) served from six to seven thirty. Usually baptismal service, 7:45; Devotional service from 8:00 to 8:45; Men's Bible study 8:45 to 9:30, at which time I teach Sunday-school lesson for the following Sunday. We combine the social, physical satisfaction, the devotional and the intellectual (teaching)." Rev. Dr. Strong: "Now and then a supper in the church dining-room at 6:30 to discuss plans, and afterward an adjournment to the prayer-meeting; special topics of prayer, study of Paul's Letters, etc."

Fails

In 1876 at the New York Ministerial Convention, Mr. Moody said: "Where one fails in the pulpit, I believe fifty fail in the prayer-meeting."*

Beecher's lectures

Mr. Beecher gave two lectures on the prayer-meeting in his Yale lectures on preaching. They are profitable reading. He says: The prayer-meeting promotes fellowship, discourages censorious judgment, cherishes mutual helpfulness, discovers mutual needs, develops power in the

* "The Prayer Meeting and Its Improvement," p. 129.

congregation, discloses gifts and graces, and makes truth personal. Prayers and testimonies should be cut short, if necessary. The opening address should not be too good so as to exhaust the subject. Speeches must not be stale or devoid of thought. A social atmosphere must prevail. Have "Social Enthusiasm." Watch for a clue and let each meeting shape itself. Begin and end promptly. Use rooms that can be filled. Command variety. Attend to the singing. Choose subjects of common life or conversation. I do n't like announced subjects. I do not always read Scripture at the opening, but sometimes at the close of the remarks. Sometimes I do not speak until the close of the meeting, when I sum up. These facts have been culled from fifty-nine pages.

Moody's rules

Dr. Stall, writing in 1887, gives the following seventeen rules as emanating from Mr. Moody: "1. Get the people near together. 2. Let the meeting places be well ventilated. 3. Have some good singing. 4. When we have special meetings let us have special prayer. 5. Let requests be received for special cases. 6. Let the minister or leader presiding do little more than give the key-note to the service. 7. It is well to give out the next subject at the previous meeting. 8. Do not scold the people who have come, because the rest have not come. 9. If we are discouraged, do not let any one see it. 10. Do not have more than two prayers consecutively. 11. Do not have a formal address. 12. Have the meeting short. 13. Avoid discussion. 14. If you can not get members to take part, go and speak to them about it alone. 15. Be punctual. 16. Be sure and throw the meeting open half the time. 17. Lastly, seek to make sure that in going to the meeting you are going to it in the Spirit."

Social bearing

Another time Mr. Moody said: "The minister may enter the room with his coat buttoned up and looking

neither to the right nor to the left. Of course, a meeting carried on in that way is stiff and formal."*

The minister may enter the room in a friendly and social way, shaking hands with everybody and saying a pleasant word to all, and the meeting will start easily and naturally. A grouchy, weary, hurried leader will spoil the whole service with the opening.

Scudder's tried rules

Dr. H. M. Scudder, in "Parish Problems," gives his plans, which he formed after a series of visits to other midweek services when his own had failed. Here are the rules: 1. Prepare. 2. Have a foreplanned scheme of subjects. 3. Hold one hour and be prompt. 4. Give the exposition early. 5. Master the song book. 6. Prepare for the singing. 7. Have prayers short. Use the bell, if necessary. 8. Urge general participation. 9. Form groups of six with a leader, to be responsible, to help at different times. 10. Remain at the close for sociability. 11. Fill all with prayerful spirit. These plans, up to the time they were written, had been used twelve years, and had proven eminently successful.

Gladden

Washington Gladden says that the opening prayer, Scripture, song and remarks ought not to consume more than ten minutes.

Name employed

The question whether an old or a new name should be given, is an open one. The one thing in favor of "prayer-meeting" is that of long usage and association which adds some value to it, as does the wording of the Authorized Version of the Bible. It is urged against it that the old name slips through the mind too easily; that it suggests a dry and formal service, and that it circumscribes the program too much. It is variously christened: "Midweek Meeting," "Prayer Hour," "Church Conference," "The Oasis Hour," "Church Family Meeting," "Prayer

* "Methods of Church Work," p. 100.

and Conference Meeting," "Social Prayer Meeting," "Prayer and Social Meeting," "Prayer Meeting and Bible Study."

Non-attendance reasons

It will be wise to carry on a vigorous campaign in the interest of the mid-week service, for a few weeks. It will add permanent interest and supporters. Slips of paper passed in the Sunday morning audience will draw out suggestions. Ask for written reasons for non-attendance at prayer-meeting. Announce a three-minute sermon prelude to treat the different excuses or causes. A good sermon may often be built from them. Also gather subjects and questions for the mid-week service in this way.

Attendance record

The Central Congregational Church, of Philadelphia, runs a printed thermometer on the inside of their Church bulletin, the folding line cutting through the middle of it. On this is registered every week the attendance at the mid-week service. It is marked up to 200, that number expressing the goal. The week before me registers 86, a marked advance over the former one. It is well to have a fixed number to strive after. With a definite point in view, people are more likely to exert themselves.

Home Scripture

Kerr Boyce Tupper, a prominent Philadelphia pastor, printed the following list of Scripture passages in his Church bulletin with the request that all his people read them with him during the week.

Monday, Psalm lxviii, 9-17.
Tuesday, Psalm lxviii, 18-26.
Wednesday, Psalm lxviii, 27-35.
Thursday, Psalm lxix, 1-13.
Friday, Psalm lxix, 14-28.
Saturday, Psalm lxix, 29-36.
Sunday, Psalm lxx.

This Scripture may be made to bear upon the subject for the mid-week service and so feed it. People are bound to get thoughts in this way.

Make eight people prayer-meeting assistants. Give

each of them a list of five names of those who do not attend the mid-week service. Urge them to exert themselves to get these five, or as many of them as possible, to come. If these five are followed up persistently and tactfully, some or all will become regular attendants. Assistants

Possible Programs

There are 100 prayers in the Bible, says Rev. L. O. Thompson, and only two or three are five minutes long. Long speeches and petitions freeze religious conferences to death. Brevity is hard to secure. People take offense when the pastor insists upon, or even refers to brevity. Study these prayers and notice especially their shortness. Recall even the briefness of Matthew's collected Sermon on the Mount. Dr. A. T. Pierson says that the Greek has only three references to a formal discourse in describing New Testament sermons, and during one of these a man fell out of the window and broke his neck. Brevity

The prayers of the meeting should never be neglected or cheapened. Some "set" prayers never leave the fixed rut or stop until they have been around the world. Splendid printed pleadings from ancient and modern saints are sweetening and spiritualizing when read sympathetically or recited reverently by all. The mimeograph will provide enough copies. Spontaneous prayers are usually the best. The spirit has not ceased to move, yet some "move" so easily that others get no chance. Sometimes it is well to call upon people. Rev. G. H. Beard says: "Give those to be called on for prayer some time for preparation, and an opportunity to refuse, if they wish. Those who do not feel able to lead in prayer, otherwise will often read, with deep spiritual effect, a psalm-prayer or a hymn-prayer or a prayer from the Episcopal Prayer-book." The same folk ought not to lead regularly. The long-breathed must Prayers Preparation

be checked. The need of general prayer while some one is leading, should be emphasized. Help all to realize the nearness and attentiveness of Christ.

Laymen leaders

Rev. S. W. Naylor, while pastor at Kenosha, Wis., appointed a layman to lead the mid-week service from 7:30 to 8:30. He then took charge and conducted a Bible-class for thirty minutes.

Brooklyn Tabernacle

Rev. Lewis O. Thompson, writing in 1878, said that The Brooklyn Tabernacle held the largest prayer-meeting in the world, about 2,000 attending. It ran from 7:30 to 9:15. Here is the program: There was no Church choir, so the first thirty minutes was used in practicing songs for congregational singing. From 8:00 to 8:30 Dr. Talmage delivered a "review of the secular events of the week from a religious stand-point. Those who desired then retired, while the rest spent forty-five minutes in testimony and prayer."*

Parents

People started to prayer-meeting by some unusual method may be led to see that they can go and soon form a habit.

The following announcement of the "Church Family Meeting" appeared in the weekly bulletin of the First Baptist Church, Worcester, Mass.:

> "Help for Fathers and Mothers" at the Wednesday evening meeting at 7.45. A brief review of a most helpful book, "Fireside Child Study," will be given by Mrs. C. A. Boyd, and a talk by Dean Rufus G. Bentley, Professor of Pedagogy at Clark University, on "Education and the Vocation of Parents." This will be a rare opportunity for parents and teachers to ask questions of a specialist in the art of teaching.

Benevolences

An interesting, historical prelude on the different benevolent causes can be profitably given, using ten minutes at the opening of the service. Many fascinating incidents can be gathered. Interest in the "cause" will be aroused and

* "The Prayer Meeting and Its Improvement," p. 202.

information scattered. Foreign missions is not the only mission subject needing presentation. All of the "benevolence" interests are mission work.

Recommend books

Ministers have an unusual knowledge of good books from their associations and reading. Utilize a few moments at the opening of a service to review a recent book, even though it be only good fiction. Once in a while bad books or poor ones may be condemned. A number of worthy publications may be listed and posted in the entry, for the guidance of the people. Well-balanced Christians may help in making the list.

"Temptation"

Dr. Scott of the First M. E. Church, Atchison, Kansas, recently announced the names of a dozen people ranging from childhood to old age, who would tell "What is my greatest temptation?" Prominent people were selected. The attendance was phenomenal. H. W. Stone, Secretary of the Y. M. C. A. at Portland, Oregon, secures Church members who, though not then religiously active, were widely known, to speak at his men's meetings. Some people were surprised to discover that these men had religious convictions. It aroused the different speakers to responsibility and brought the crowd. Every Church has men of renown, who never speak in religious services; if assigned to some congenial subject, they will frequently be started to work.

Prominent people

Subjects for the Meeting

Vital doctrines

It is wise to treat vital, doctrinal subjects at the mid-week prayer-meeting. Frank questions and full discussions are possible. The Christian's doubts can be cleared as they were for Thomas. Workers may be furnished for victory. Study the Apostle's Creed in sections. Collect written questions from the timid. The "resurrection of the body" is the basis for many doubts and much perplexity. The "Trinity" seems

impossible to a few honest minds, but its doctrine can be simplified. The divinity of Jesus is questioned on the street. How can it be established? The future state of the lost is often discussed and dismissed or used to corner people because of their ignorance of the subject. The claims and needs of the Church are little understood. The peculiar tenets and forms of government might be profitably considered. What is "sin?" How can it be forgiven? Why do we take the sacrament of the Lord's Supper? How can we get help out of it? Is tithing Scriptural? If not, what relation does paying hold to praying?

Lord's Prayer

The Lord's Prayer can be studied for six or seven weeks. The Shepherd's Psalm, The Beatitudes, The 13th Chapter of 1st Corinthians, (the "love" chapter,) and other similar sections will feed and build, if followed in the same way.

Questions

The question and answer method usually melts formality, awakens memories, arouses convictions, freshens thinking. The leader is carefully prepared, but uses it to ask questions. Get the people to express opinions. No one need arise, it can follow the round-table method. The leader clears things at the close and relates it all to spirituality.

Testimony aid

Kindly, tactful helpfulness will put the prayer-meeting participants at ease and help them say the things that are in their hearts, but which common stage-fright has scattered. A question in the midst of their testimony will break monotony and brings them into the feeling of conversation.

Written

Testimony ties some tongues. This class can write an experience. Ask them for a thought on the announced subject, or a brief paper on an assigned topic. Either the

Optimism

pastor or another may read them when collected. An optimistic service may be thus provided. All will, by some read or thought-out fact, answer the question: "Why

do I believe the world is growing better," or "Signs of a World Revival," "God's Fulfilled Promises."

Mail utilized

Ask absent members to send their testimony to the prayer-meeting. If ill, or held away by business or duty, have them hand it to one who attends, to be read, or mail it to the pastor. Dr. Goodell tells of a traveling man who always writes and mails his "experience" to his class-meeting when away. In addition he sends a telegram to be delivered at about the hour of meeting and refers to a passage of Scripture. The class leader then makes an abstract and sends it to a few "shut ins." Have a "Prayer-Meeting Secretary" write a brief abstract of the testimonies and send them to invalids, or folk held at home from various uncontrollable causes.

Answers

Ask a particular question to be answered in writing. e. g. "Should all tithe?" "Why do I believe in Missions?" Get folks who can not be present to send in their written reply to the question. Return postal cards can be employed.

Important verse

Rev. A. A. Benfield collects favorite Bible chapters from the Church audience. He chooses and announces a particular chapter, and requests the people to read it and come ready to say which verse they would rather retain if all the rest were to be destroyed. Every one may bring his favorite verse, written, and hand it to an usher at the door. Have one person read them all, or distribute the verses to different people to be read by them.

Postal cards

Dr. Boynton sends a postal card to several, printed as follows: "Will you kindly read the reference given below and make a few comments upon it at our prayer-meeting on Wednesday evening of this week?"

Hymn study

Study the old hymns; give their history. Songs get meaning in this way. "Oh, for a thousand tongues, etc.," was written to celebrate the first anniversary of Chas.

Wesley's conversion, or entire consecration. The author of "Come, Thou Fount" finally died a skeptic. Earlier memories, pictures of an aged face, with quavering voice, or of boyhood singing, of the old home, the old meeting-house, the old experience, all come back until hearts are melted and edified.

Food

The seasons of the year may be profitably celebrated and used to teach effectively. Secure grain, vegetables, and fruit for decorations. The same things may be used for the Sunday-school or Church "Harvest Home Festival." Plan a program out of the ordinary and turn it eventually to gratitude to God for food. Every August the world is within six weeks of starvation. A universal crop failure would bring it. We need to learn dependence and cultivate trust in God for the common necesssities of life.

Flowers

In the midst of summer have a flower meeting. Jesus said, "Consider the lilies." We can learn, if we do. What beautiful thoughts will come out of such a subject. Give every one a flower or small bouquet, as they come, with a pin with which to fasten it on. In some communities a fruit subject could be handled, giving every one an apple or a peach as they start home.

Vocations

Consider the problems of different vocations or classes. Some people say a printer, or a painter, or a railroad man, can not be a Christian. Ask individuals to answer this objection from experience. "Union labor's purposes and brotherliness" is a good subject. The clerk, the business man, the lawyer, the doctor are often reputed to have an easy time. Let them answer the allegation.

Patriotic

A patriotic service with addresses by one or two old soldiers on "The place of religion in war" or "The value of righteousness in a contest" will be profitable. Give every one a flag as they leave.

A good social atmosphere and life help the spiritual tone.

Close once a month at 8.30, and serve light refreshments— tea and crackers, coffee and doughnuts, cocoa and cake, lemonade and wafers. Spend the half-hour in seeing that folks know each other. After that the people will tarry after every service to speak to each other, with cheer and heartiness. Refreshments

A bright stenographer could catch the better testimonies and thoughts of a prayer-meeting, and report them at the next. It would be well to let no one know of his presence. The pastor or an appointed one may read the report. Valuable truths, otherwise lost, would be freshened and spread abroad in this way. Stenographic report

Have the Epworth League devotional chairman report at every Sunday evening young people's prayer-meeting how many of the members attended the last mid-week service. Young people

Have questions on the subject distributed that lead up to each other, and number them. Suggest a text and a question; e. g., "Acts i, 8. Can one receive the Holy Ghost and not believe in missions?" Distribute collected definitions of, say, the subject "friends." Let each be read and remarked on. Clip up a good short story and distribute to be read. Invite a lawyer or a doctor to open a subject closely related to their profession. Take up the work of the Hospital, the Young Men's Christian Association, the Charity Organization, and invite a representative. There is an endless variety of possible and profitable plans in reach of the alert and energetic. Various suggestions

CHAPTER VIII.

Advertising the Church and its Services.

A Valuable Assistant

Sleepy methods

THE children of this day and generation are wiser than the children of light. They use means that will bring the desired results. Wares are displayed attractively, and varied means are employed to get customers. Providence does not give success to sleepy methods in the Church any more than in business. Paul became all things to all men that he "might by all means save some." Shall the Church leaders do less to-day?

Truth

Advertising is the most vital assistant in the business world. Of course there must be something back of it. A prominent "orthodox" doctor declared the other day that all advertising doctors bankrupted, unless they had real ability. Truth must be told. What institution has more certain,

Attract

fitting, and needed truth to tell than the Church? Rush rules the hour. Materialism threatens to deaden heart life, as frost solidifies water. Attention must be attracted to the fact and need of spirit growth, if the esthetic and affectional

Satisfying theology

natures are to remain. Men are not satisfied without God worship. Wealth and position leave them restless. Lack of enthusiasm landed former Church leaders in ruts and formalism, and they failed to stir man's deeper nature. Some turned to new "isms," such as Christian Science, backed by the enthusiasm of novelty, for spirit satisfaction. Recent

changes in theology and Bible interpretation have laid the basis for a new enthusiasm, which fits and interprets religion to hearers, until they are stirred and developed. But people have fallen out of the habit of Church attendance. They are busy and unacquainted with the force of this new life. They must then, now as never, be turned towards the Church and aroused to the importance, helpfulness, and easy possibility of religious development. Church attendance

The word "advertise" occurs twice in the Bible, and "publish" one hundred times. Preach the gospel means publish the good tidings. There were no presses, and so Paul wrote letters everywhere, to be read and passed on, advertising the blessings of his religion. Blessings

Wesley compiled dozens of books covering every subject, printed them cheaply, and peddled them persistently. His successors, the Methodists, own the largest publishing-house in the world, and their papers, under Mr. A. E. Dunn, furnish no mean medium for advertisers. Advertising is calling attention to facts. Truth is back of it all. The Church can no longer exist by mere authority, or get a hearing by antiquated methods. It must be up-to-date in presentation of facts. It must get a hearing in the din caused by the rush of the material world. Wesley Authority

Objections Raised

Why object to Church advertising? Look at a few criticisms. "A sacred subject is made common." We are past the day when a man has a different code for the Church and business house. There can be no divorcement between religion and business. The latter is, after all, only pure morals. Sacred things are not stored up in Churches. No building is "sacred" unless it is made so by the individual. When religion becomes more "common" among men, the world will be better. "Sacred"

Cheapening

"It lessens religion's appeal by cheapening it." The fact remains that most business men are so rushed that they seldom give personal religion any notice. If brought within their attention, old memories stirred will lead to action. The word "Church" facing them in prominent places constantly will arouse old home and boyhood scenes and youth's customs and promises. Publicity cheapens nothing. It raises the price of goods. The most widely advertised articles bring the biggest prices. An empty, dilapidated, rutty Church cheapens religion more than any other thing.

"Dignity"

"It spoils the preacher's dignity." Ministerial dignity ossifies some as do the bandages the mummy. They never bend, they never touch present-day life, they deal in dead theological platitudes, as powerless in giving torch leading light as a tallow dip is compared with an arc light. Better be a man with no external prerogatives. Character is the best badge to wear. God will honor good seed if sown without artificial dignity.

Materialize

"It tends to materialize the spiritual." All internal impressions are either caused by external things, or express themselves in a material way. The most sacred relations known, that of husband and wife, come from love aroused by sight of face or picture. Jesus came to show the face of God. The Bible reproduces His likeness, and only the imagination-user gets spiritual impulses from reading it. That is poor religious feeling that does not lead to honest dealing, and visits to the poor and sick. When mysticism is banished, and the naturalism of religion is emphasized, spirituality will be more general.

Reasons for Advertising

Confident enthusiasm

But why advertise?

(1) It shows life and enthusiasm born of a confident belief. Methodism won its way because its zeal knew no

doubt. The Revolution secured liberty because confident fervency was not chilled by nakedness and ice. Political parties nominate only those whose character and spirit will command lively support. The successful salesman believes in his goods, and then is all alive to push them. Consistent advertising may show backing which will convince the sleepy or doubting. Ability alone produces advertising that tells, and this by means of arousing thought. If backed by truth, the advertiser and the article gain influence, respect, and reputation. A capable Church advertiser may thus stir good thoughts and insure respect for a cause which commands the time and enthuses the spirit of so capable a man.

To-day's message

(2) The Church has a message for to-day. Theology has changed its forms. It fits present problems. Men do not know it. Many have only the memory of twenty-five years ago, when a future heaven was the chief topic. The masses must be forced to recognize that the Church has a solution and panacea for this world's problems and ills. Advertising compels attention to this fact.

Compel attention

(3) It will reach men where they live. What good does it do to cry out at them from the pulpit of an empty Church? Newspapers, signs, street-car cards, magazine pages, face them daily. Words of meaning, force, and pertinency will nail their attention, and prod the ethical nature. It is to-day's method of "compelling them to come in."

Reminder

(4) It will mix religious thoughts with other things, and by memory, stimulation, and suggestion help keep men straight and clean. Many do not meet religion for months. A word or sentence may be a finger pointing to right, or to spirit culture. This sentence, "A homelike Church," has done it.

Methods of Advertising

Each pastor written believed earnestly in advertising. Only a few answers are given:

Pastors' replies

"I believe in advertising the Church, but not in puffing the preacher."—Minneapolis Pastor. "I use every respectable way I can think of."—Rev. Paul B. Jenkins. "Paid ads in newspapers for special notices."—Rev. A. B. Philputt. "In one newspaper we issue a notice every day."—Rev. W. H. Day. "Weekly thermometer (Church bulletin) distributed in hotels, boarding-houses, medical and dental colleges."—Rev. Charles L. Kloss. "Many pastors are too modest in their advertising."—Rev. R. L. Thrapp. "By making them as attractive as possible and using plenty of postage. Do not believe in advertising in the newspapers."—Rev. George C. Peck. "Our Church believes in Church advertising, and is looking for some member who will take up this work according to modern methods."—Rev. Dr. Strong.

Billion dollars

The question of "How" is a big one in every endeavor of life, but it grows very large when coming to the question of Church advertising. More than one billion dollars is spent every year in the United States in secular advertising. The religious organization is curtailed here, as in other places, from the largest possible usefulness by lack of funds. It is hard to see that it pays by increasing the crowds and the communicants, and so the collections.

Monthly collection

The author's Official Board allow him the loose collection taken the first Sunday night in the month for special publicity purposes. In this way those in sympathy with aggressive work along this line may give directly to it. A special treasurer is appointed who receives and disburses all sums, and makes a monthly report to the official body. The pastor is given a free hand up to the limit of these funds.

Press agent

The Hough Avenue Congregational Church, Cleveland, Ohio, has hired a professional "Press Agent" to give part of his time to advertising the Church. It is difficult to find one sufficiently familiar with the work, and at the same time understanding the spirit of the Church, to fill such a position. The pastor should usually originate or direct the advertising. It will pay him to subscribe for and read periodicals for advertising specialists, as *Ad-Sense, Printer's Ink, The Bill Poster, Profitable Advertising,* and *The Same.* It will not be a waste of time to read "Modern Advertising," by Ernest E. Calkins and Ralph Holden. (Published 1905. D. Appleton & Co. Net, $1.50.) The illustrated display work and the suggestions will prove valuable. Gather all sorts of samples wherever found. Correspond with pushing pastors, and exchange ideas and samples. Select the best for an indexed scrap-book.

The pastor directing

Terse

Much skill can be shown in the form and wording of advertisements. Old phrases, long sentences, common words, do not stick. "Uneeda," "Veribest," "Tacoma," impress, because short. Real skill can be acquired in framing subjects and pertinent facts, in striking words that remain in memory, light the path, and influence deeds. The author, imitating some successful business advertisements, has had several cuts made of his signature, and uses this form on all printing where his name appears.

Signature

Newspaper cultivation

The newspapers should be cultivated, both to obtain their co-operation and to encourage them in the advocacy of righteous causes and the choosing of high ideals. There is no greater power in our country to-day, and they are susceptible to the ministers' influence and will gladly welcome a broad and honest fellowship. Be friendly with the reporters; they will appreciate it personally. Some of the brightest people of earth work on newspapers. They will gladly print

Reporters

all the news given them. This keeps the Church and your Church before the people. It often stirs right compelling memories. It even makes your own people appreciate their Church, and encourages you, as the results thus appear in a bunch. Gladly furnish the best possible abstract of your sermon to the newspapers, when they request it. Seed-sowing and harvest comes from it.

Furnish pictures

Much illustrative work is now done by the dailies. News headed by pictures will be remembered. Furnish the papers good photographs of your church, of a special group of workers, of the young people "dressed up" for some entertainment (a Washington birthday crowd, for example), the Easter, Autumn Festival, or Christmas decorations, of some outside company of players or singers to assist in a service, of improvements made or contemplated, of some new sign or billboard. It may be necessary even for the modest pastor to furnish his picture, and to allow his name to appear many times. This is one sacrifice necessary in a vigorous publicity campaign. Neither, however, should ever appear except in connection with the name of his Church.

"Going on"

Keep something going on, but make everything worth attending, and by all means get a reputation for making things go. In every possible way keep the Church, its services and work before the people.

Newspaper display

The Rev. Dr. Garth, of St. Bartholomew's, Naugatuck, Conn., used a half-page newspaper advertisement in connection with widely-posted bills.

Magazine

A large city Church, by placing an advertisement in a popular magazine would attract the visiting shoppers, or even start the negligent along lines of religious thought and activity because of the unexpected location of the invitation. In the warm season summer resort town Churches might also gain by it. It is now easier conscientiously to do this

in such magazines as *McClure's* and *Everybody's,* which exclude liquor advertisements.

Denominational organs ought to have regular news, so that other Churches may be stirred to emulation, and visitors may know and talk about that Church before coming to the town. Church paper items

It is now an almost universal custom to print weekly, or at least monthly papers containing the announcements and brief bits of news. These can be used to build an interest in the Church if a few are regularly distributed in the neighborhood of the Church. People will learn to look for them, and unconsciously absorb the spirit of the Church and grow an appetite satisfied only by coming. The extra ones thus used will entail very little added expense. Neighborhood

It is debatable whether pulpit notices should be given or even emphasized when a bulletin is printed. Bishop Warren, a few months ago, described and approved a wide-awake and successful pastor who vigorously advertised the services, and recommended a book or two every Sunday. Usually the personal enforcement vivifies the "notice." Pulpit notices

An Eastern company, for six dollars a year, places the Church and its services in a framed Church directory in the hotels of the city. Hotels

Postal cards announcing a special service may be mailed to every family, to particular ones, or to outsiders who may be interested. They are better than one cent envelopes, which so frequently reach the waste-basket without reading. The card is turned over at once and perused. Postals

The best of us are forgetful. If we could scatter many reminders of the Church throughout the world, people would remember the narrow path more frequently. However we may disagree with the Roman Catholics, no one can but notice the effect of the many Alpine crosses on the minds Open churches

of the inhabitants. Churches located in downtown districts not only teach by their presence, but might imitate Grace and Trinity Churches in New York City, by being open during the day for those who wish to withdraw for quiet communion and prayer. If the Church's presence affects a community, will not reminders of it also have an influence? A man and his family who never attend Church, and his name is widely known, was attracted several blocks the other day to a service, because of the electric sign on Grace Church. Downtown Presbyterian Churches in St. Louis and Pittsburg have immense billboards in their yards, on which are printed pertinent Scripture texts.

Electric sign

Street signs

A large sign, with a fine reproduction of Grace Church painted on it, is located just across the street from the Denver public library. Two other good-sized signs stand one block away in different directions. Just above the street sign, on ten or twelve near-by corners, is a board the same size, with a hand pointing in the proper direction, and the words "Grace M. E. Church" following. This gives clear and quick help to the seeker.

Bill-boards

The Denver Episcopalian Churches combined in advertising a recent series of Lenten services, by posting fifty posters, each requiring eight full sheets of paper. When Dr. Chapman held Union meetings in Denver the Smith-Brooks Printing Company prepared a similarly sized bill, advertising the services, free, and "The Curran Company," bill posters, furnished space and posted fifty of them without charge. The author has advertised two series of revival services at Grace Church with the same number of eight-sheet bills. A couple of samples may be suggestive, so are given here.

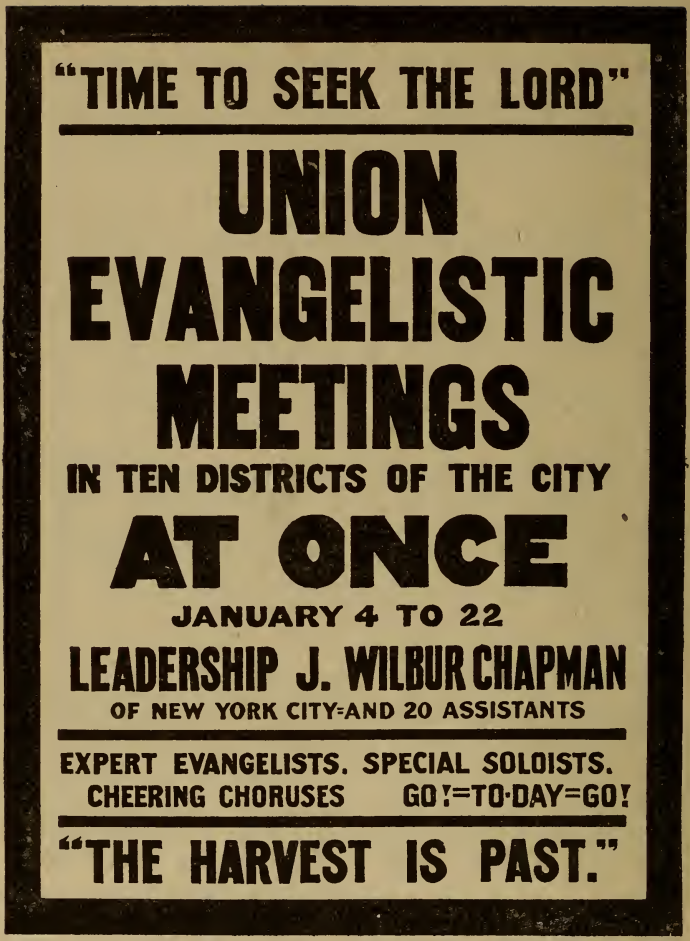
REVIVAL MEETINGS

AT GRACE CHURCH

2 BLOCKS WEST

Dr. Cassell, Music Leader

Christian F. Reisner, Preacher


"TIME TO SEEK THE LORD"
UNION
EVANGELISTIC
MEETINGS
IN TEN DISTRICTS OF THE CITY
AT ONCE
JANUARY 4 TO 22
LEADERSHIP J. WILBUR CHAPMAN
OF NEW YORK CITY=AND 20 ASSISTANTS
EXPERT EVANGELISTS. SPECIAL SOLOISTS.
CHEERING CHORUSES GO!=TO-DAY=GO!
"THE HARVEST IS PAST."

HOW'S YOUR HABITS?
REVIVAL MEETINGS
AT GRACE CHURCH
CORNER S. 14TH ST. AND W. 13TH AVE.
NOW!
STIRRING SINGING
SHORT SPEAKING
A HOMELIKE CHURCH
CHRIS. F. REISNER PASTOR
DAILY SERVICES 3.00 AND 7.30

Chapman

Dr. Chapman thought so much of billboards that since leaving Denver he has used them in a number of large cities; e. g., in Los Angeles and Newark, N. J.

Catholics

The custom is growing, and recently the Boston Catholics "billed" the town, advertising a "Mission." In spite of every objection that may be advanced, there is no question that scores of people are reached, moved, and influenced by this sort of advertising that are affected by no other.

Hotel invitations

It is common to send committees to the hotels to address envelopes holding invitations to the Sunday services for the guests. Most of them are strangers, and can not easily find Church locations. Have a small card map to inclose, showing the prominent hotel positions, and the street or car lines leading to the Church. The city pastor's calling card might

Maps

have map designating the situation of his Church, with reference to prominent streets or buildings, marked on its back; e. g., Trinity or Grace Church, Denver, could point out their nearness to and direction from the Capitol building.

Picture button

Grace Church, Denver, has prepared a neat button holding a picture of the Church. Across the top are the words "Grace Methodist," and below the picture the words, "A Homelike Church." These are given to all visitors during the tourist season as reminders of the Church, so that they may tell their friends about this place of worship.

Souvenir postals

Rev. J. W. Lee, while pastor of St. John's Methodist Episcopal Church, South, St. Louis, had a beautiful souvenir postal card prepared for general distribution. It contains a picture of that majestic Church, so manufactured that by holding it up to the light a night scene with shining moon and illuminated building appears.

Other Churches are following the same plan. The cards are of special value to a Church visited by many strangers. They will eagerly take them to mail their friends, and so spread abroad the name of the Church. Novel notice

The following unique notice, posted on White Church door, London, was bound to make an unusual impression:

STOLEN OR STRAYED: LOST OR MISLAID.

(Luke xix, 10.)

MISSING—Last Sunday, some families from Church.

STOLEN—Several hours from the Lord's Day, by a number of people of different ages dressed in their Sunday clothes.

STRAYED—Half a score of lambs, believed to have gone in the direction of "No Sunday-school."

MISLAID—A quantity of silver and copper coins on the counter of a public house, the owner being in a state of great excitement at the time.

WANTED—Several young people. When last seen were walking in pairs up Sabbath Breakers' Lane, which leads to the city of No Good.

LOST—A lad carefully reared, not long from home, and for a time very promising. Supposed to have gone with one or two older companions to Prodigal Town, Husk Lane.

Any person assisting in the recovery of the above shall in no wise lose his reward.

The Use of Printers's Ink

There are scores of ways to use printer's ink in advertising. It is not sufficient to send out commonplace cards with ordinary wording. It is poor economy to employ an inartistic or witless printer at any price. It is a waste of time to mention things people already know about the Church. Welcome, good singing, gospel preaching, free pews, are words so common as to be unnoticed. All printed matter should announce an out-of-the-ordinary event or feature in few and striking words, printed so that they will strike home. Commonplace

Special features

In thickly-settled neighborhoods bills, holding a few words announcing some special feature, draw the neighborhood in. Big type pushing out a few striking words is better than many words filling the bill. It can then be read if seen lying on the porch. It is hard to describe a bill, but here is the big type sentence on a few: "A Drink of Water," "Get Up Early Sunday," "Breeze—Night" (used in summer), "President Roosevelt—W. J. Bryan" (in small type, "Their Christian Ideals"), "Hypocrites," "Thirty-five Boys," "Mandolin and Guitar Club," "Fifty Voices" (in red ink), "University Male Quartet," "Will You Be There?" "Boys' Brass Band," "Boy Soloist," "Do You Know?" "Concert" (in large red letters "At Grace Church, March 4th, 7.30 P. M."). Whenever possible a picture of the performers was used on the bill. Thirty-five thousand folders announcing the closing week of Dr. Chapman's meeting in Denver were prepared. On the front was a business man sitting in a chair saying, "It Will Pay You to Go." On the back was the picture of a burning candle and the words, "The Last Week." Curiosity led people to read the detailed notices on the inside.

Striking bills

Illustrations

Distribution

The writer is a novice in the business of advertising, but will, at the risk of criticism, reproduce a few bills actually used, and which have helped to fill a Church once without an evening service, and that under some of Methodism's greatest preachers, and having never before had more than a small night audience. One thousand are printed every Friday, and a young man is hired to put them under the front door. They are simple and "cheap," because the funds are limited. Two Grace Church young men print them for one dollar a thousand, and one dollar is paid the young student for "passing" them. It is surprising how much can be done with a little money, wise management, and use of the Church's friends.

Expenses trifling

Is There a Hell?

The Subject Sunday at 7.30 P. M., at Grace Church, Corner S. 14th Street and W 13th Avenue

Large Chorus Leads Live Singing

Dr. Cassell in Charge

Interest and attendance

...DEMANDS...

One more week of Special Services

January 28th to February 4th

Will You Be There?

SUBJECTS

MONDAY
"Who Is responsible for sin"
Josh. 24 to 15

TUESDAY
"Death Bed Repentance"
Lk. 23, 30 and 43

WEDNESDAY
"Am I Good Enough"
Lk. 18, 9 and 4

THURSDAY
"Saved Without Christ"
Acts 4 and 12

FRIDAY
"Ought Children Join the Church"
Mark 10, 13 and 14

SUNDAY (7.30)
"Is There a Personal God"
John 1-12

Will You Be There?

Christian F. Reisner — Preacher

"A HOME-LIKE CHURCH"

Dr. Cassel — Music Leader

Large Chorus. New Songs. Special Solos

BOY Soloist

Dr. Cassell

"Two Denver Men"

at Grace Church, Cor. S. 14th St. and W. 13th Ave.

Sunday, 7.30 Jan. 14th

ROUSING SERVICE

Christian F. Reisner. "A HOME-LIKE CHURCH"

Revival Meetings Begin

10.30 Sermon Subject, "Are Revivals Needed"

P. S.—Children's Orchestra at Sunday School. Boy Soloist sings

THE "DENVER POST" J. I. C.

BOY BRASS BAND

OF FORTY-FIVE MEMBERS

At GRACE METHODIST, "A Homelike Church" Cor. S. 14th St. and W. 13 Ave.

SUNDAY EVENING, APRIL 22

at 7:30

Short Talk--"EARTHQUAKE THOUGHTS"

Collection for Sufferers

"HAPPY SUNDAY EVENINGS"

10:30 a. m., Lord's Prayer Sermon Series

H. D MARTIN
First Tenor

Seats Free

If come early, at

Concert

....BY....

ROBERT SLACK
Second Tenor

MENDELSSOHN QUARTETTE

Mrs. E. M. Stockham, Reader

Chas. Housley, Violinist

Soloists and Large Chorus Choir

Sunday, June 11th, 1905, 7.45 P. M.

R V BROWN
First Bass

Grace Church

Corner South 14th Street and West 13th Avenue

Short Talk, "A Musical Man"

Christian F. Reisner Pastor

"A Home-Like Church"

C. D SCHMIDLAP
Second Bass

UNIVERSITY MALE QUARTET!

Profs. Cutler and Harrup
Messrs. Greene and Swan
} Will Sing

At

GRACE CHURCH

Cor South 14th and West 13th

Sunday Evening 7:30, February 25

"A CHEAP MAN," the Sermon Subject

Christian F. Reisner. "A Homelike Church"

MORNING, 10:30, SUBJECT, "PATIENCE"

Chorus of

50 VOICES

assisted by

MADAME MAYO RHOADS

and

T. NEVIN CLARK

Celebrated Tenor of Chicago

and

PROF. EARL A. JOHNSON

Organist, will render a Wagner

Concert

at Grace M. E. Church

Corner S. 14th St. and W 13th Ave.

Sunday Evening, October 8th, 1905

7.30 (Promptly)

Short Talk, "THE GREAT SONG"

Christian F. Reisner.

"A HOME-LIKE CHURCH"

LOOK!

Prof. Schonian's

Mandolin and Guitar Quartette

At GRACE METHODIST "A Homelike Church"

Cor. S. 14th St. and W. 13th Ave.

Sunday, April 8, 7:30. "Are You Registered?"

10:30 a. m.—"Lord's Prayer Service."

Revival Meetings

NOW

at the GRACE M. E. CHURCH,

Corner South Fourteenth St. and West Thirteenth Ave.

— A HOMELIKE CHURCH. —

Hypocrites

in the Church is the Subject at
Grace Church
Corner S. 14th St. and W 13th Ave.
Sunday Evening, October 29, 1905. 7.30
Special Selections by the

Large Chorus

CHOIR

Questions from audience will be answered

"A HOME-LIKE CHURCH"

Christian F. Reisner.

Morning, 10.30, Sermon Subject, **"Winning Workers"**
Special Program Junior League 3.30 P. M.

WE WANT YOU

IN OUR

YOUNG MEN'S BIBLE CLASS

HELD SUNDAY NOON

(Immediately after morning worship)

GRACE METHODIST EPISCOPAL CHURCH

A HOMELIKE CHURCH

Cor. S. 14th Ave and W. 13th St.

PRESENTED BY.....

Pres. Roosevelt

...and...

W. J. BRYAN

Their Christian Ideals will be the Subject at

GRACE M. E. CHURCH

Cor. S. 14th St. and W. 13th Avenue

Sunday, Dec. 18th

7.30 P. M.

CHRISTIAN F. REISNER - - PASTOR

Special Musical Numbers

Next Sunday Evening Subject

"CHRISTMAS PRESENT"

TRACY'S

Mandolin & Guitar ...Club...

At GRACE METHODIST, "A Home-Like Church"

Corner South 14th and West 13th Avenue
Sunday, 7.30 P. M., March 18th.

Christian F. Reisner.

10.30 Sermon—"Lord's Prayer"

P. S.—Prof. Tracy lives at 235 W 1st and is a well-known Mandolin and Guitar teacher*

*This notice is given in return for the free services of the Club.

Do You Know

The Sermon Subject at Grace Church
Corner 13th and 14th
Sunday Evening, May 14th, 7.30
CHRISTIAN F. REISNER, PASTOR
A HOME-LIKE CHURCH

Chorus of

35 Boys

will sing at

at Grace Church, Cor. S. 14th St. and W. 13th Ave.

SUNDAY EVENING, 7.30, DECEMBER 31st

Christmas Music Repeated

GREAT WATCH NIGHT SERVICE UNTIL

MIDNIGHT

Short Talk after 9 o'clock by Drs. Houghton, Rankin, Markley

7.30 Sermon Subject **"The Last Day"**

Christian F. Reisner. "A HOME-LIKE CHURCH"

Morning, 10.30 Sermon, "God's Goodness"

Do Sinners go to Heaven

Subject at Grace Church, Cor. S. 14th St. and W. 13th Ave.

SUNDAY, NOV. 26th 7.30 P. M.

Children's Cornet Duet

Other Special Music **Happy Congregational Singing**

Christian F. Reisner. "A HOME-LIKE CHURCH"

Morning Sermon, 10.30, "The Lord Is My Shepherd"

194

A DRINK OF WATER

The subject,

together with special

MUSIC

by

Prof. Shonian, Mandolin,

Prof. Housley, Violin,

Miss Ward. Soloist,

Chorus Choir,

GRACE CHURCH,

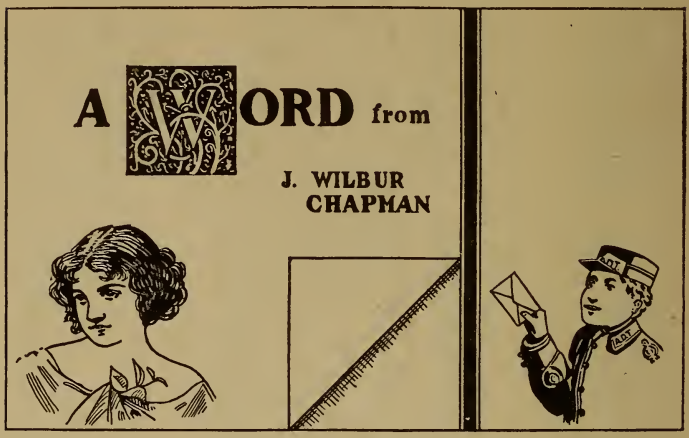
S. 14th and W. 13th.

Sunday Evening, 7:45, July 16, 1905.

Christian F. Reisner.

PASTOR.

13 193



Once or twice a year it will pay to hire a regular distributor to cover the whole town, or a big section of the city adjacent to the Church, with a striking bill for an extraordinary service.

Small cards

Men will carry and distribute small cards that will easily go into their pockets. Dr. Chapman uses a great many of this sort, having them scattered among the audience in bunches of five and ten, with the request that they be given out to friends the next day. The following little card, one inch by two inches in size, has been used by the author for a great many purposes. Its tininess makes it interesting and convenient:

NOW
is the time Jan. 14–28
GLAD SINGING, led by Dr. Cassell
LIVE SUBJECTS, Christian F. Reisner
At Grace Methodist Church
Cor. S. 14th and W. 13th
A Homelike Church
Let this **GROW** into a visit

Reading contest

A clothing firm in Atchison, Kansas, employed a new method worthy of imitation. An announcement was published in a daily paper, with the following footnote: "Ten dollars in cash to the man, woman, or child who will read this advertisement aloud to the greatest number of people between now and November 10th, 12 o'clock noon. Every competitor must secure the signature and address of all the persons to whom this advertisement is read. The prize will be given to the person securing the largest authentic list." This plan could be employed with a live tract. It could be utilized for the spread of some new plan, or even for the announcement of the regular services. The newness of the method would attract. The signature would settle it into the memory. The names gathered could be further used in sending out later announcements. The territory may be limited. The additional facts as to Church membership or sympathies may also be gathered. The reward is for work and is not, therefore, objectionable.

Blotters

St. Mark's English Lutheran Church, Atchison, Kansas, A. E. Renn, pastor, issued a blotter advertising the Church services, with three Scripture verses having "Blot" in them printed on it. (Isa. xliv:22; Acts iii:19; Rev. iii:5.)

A church calendar

Grace Church issues a desirable and attractive calendar every year, reproducing on it a picture of the church, and giving a full list of the services, together with a few concise and helpful Scripture passages. A small advertisement is placed in the corner by a local firm, who for this privilege pays the printer's bill. The Deaconess personally puts them out in all the near-by lodging, boarding houses, and hotels. This leaves a year long invitation, in a prominent place, to all of the services. The calendar is changed and improved every year.

Church Bulletins

Necessary Church services are so numerous and varied and so many things crowd into the hand and mind, that a Church bulletin or paper of some kind is indispensable in town as Names well as city Churches. The names employed by different Churches vary. Here are a few: The Bulletin, St. Mark's Leaflet, The Weekly Reminder, The Greeting, Church Leaf, The Church Life, Weekly Messenger. Others simply Firm print the name of the Church. Many pay for the printing advertise-ments and even clear money, by soliciting advertisements for the back. This is economical, though some object to Sunday The front advertising in the Church. Nearly all put the picture of the church on the first page. University Avenue Church, Syracuse, N. Y., has instead a beautiful red cross in the grip of a hand. The First Congregational Church of Peoria changes every week, having either poetry or some striking words. Here is one form used:

Creed—a circle embracing all the truth which radiates from Jesus Christ.

House of worship—a school for learners, a field for workers, a shelter for the weak, a citadel for the strong.

Undertaking—the spread of gospel to individual, society, and world.

Religion—a life rational, humane, divine.

Compensation—the deep values of approving conscience—the "well done" of God.

Hope—the ultimate and universal sway of Truth and Love and Peace.

Reverence The following quotation is printed on very many front pages:

"Whosoever thou art that enterest this Church, enter it not without the spirit of reverence, and leave it not without one Prayer to God for thyself, for those who minister, and for those who worship here."

Inside pages

The inside usually contains the order of services. Some merely name the different parts. Others print the hymn numbers, or even the words, the anthem and organ selection titles, (Lindell Avenue Methodist of St. Louis, and Brick Presbyterian Church, New York City, print the words of the anthem,) the Scripture references and sermon subject. Then follow the services for the day. A few print the title of the Sunday-school lesson and where found, together with the attendance and collection the preceding Sunday. The majority take a large part of a page to give all the Church officers and societies. This appears like a waste of space. A limited number are sufficient for generally needed information. Meridian Street Methodist Church, Indianapolis, has a list of the ushers on the front page.

Committees

Evening service

The Lexington Avenue Baptist, Chicago, calls the evening service "The People's Service." Grace Church, Denver, calls it "Happy Sunday Evening." The Lexington Avenue Church keeps the members' envelope-numbers printed on the back and records the amount paid in the preceding Sunday after each number. These numbers could also be left standing and the amount due from each number be printed there until paid. An itemized account of income, from envelopes, loose collection, and Sunday-school is printed regularly by the same Church.

Contributors numbers

Income

Ladies' hats

The First Presbyterian Church, Los Angeles, runs the following notice: "Ladies are requested to remove their hats during the service. The ladies' parlor and cloak room at north entrance will be open before and after service."

Late

The Westminster Presbyterian Church of Bloomfield, N. J., prints the following at the beginning of the order of service, in small type:

"The Session request those who may come in late not to take their seats during the Doxology and Invocation, the reading of Scripture, or Prayer."

Silence

The Union Avenue Christian Church, of St. Louis, prints the following in a conspicuous place: "Let there be perfect silence in every part of the house as soon as the organ begins."

Calls

Grand Avenue Methodist Episcopal Church, Kansas City, Mo., Rev. Daniel McGurk, pastor, runs two splendid notices, with the blanks for signatures. The first deals with calling, and is as follows:

FOR THE PASTOR'S INFORMATION.

It will greatly assist the pastor if you will kindly use this blank for the pastor's information.

You may become a pastor's assistant by using the form below. Check the proper item or items thus *V*.

Please call at once soon on

.....

.....Residence.

Reason—Sickness Bereavement Strangers.

Discipleship

The second clearly describes the confession necessary for discipleship, and is as follows:

PROBATIONARY MEMBERSHIP.

If you can sign the following declaration you are eligible to probationary membership in the Church. Those desiring such membership please fill blanks and hand to pastor at the close of any regular service.

Having an earnest desire to be saved from my sins, and being firmly purposed to guard against all things contrary to the Word of God and to strive to live a Christ-like life, and being determined by God's help to avail myself of the means of grace afforded by the Church, I desire to be received into probationary membership in this Church.

Name .....

Street and No.....

Another form found regularly in a number of bulletins is as follows:

KINDLY NOTICE.

Check square giving information for the pastor, fill the blanks below, and deposit in the offering bag.

Moved to address below	Special call desired soon	Strangers desire to meet pastor	Sickness	New people in my neighborhood

Name.....

Street No.....

News

The First Baptist Church, Worcester, Mass., puts this at the head of the "News and Notes" "Read and discuss at dinner table to-day."

Office hours

Ft. Collins (Colo.) Methodist Episcopal Church, S. E. Ellis, pastor, prints the following: "The Pastor will be found at the parsonage, 303 S. College Ave., from 1:00 to 2:00 each day, except Sunday. As far as possible let all desiring to see him call at that time."

CHAPTER IX.

Winning and Working the Men.

Men and Religion

Bethany Church Brotherhood

DR. J. WILBUR CHAPMAN frequently declares that men are easily won to Christ if we go after them. He tells in "Fishing for Men" (the Winona Publishing Co., Page 15 ff,1904), about the origin of the Brotherhood of Bethany Church, Philadelphia. "I had just accepted the pastorate of this important Church and was standing at the foot of the pulpit steps one morning after I had preached my sermon when an aged man passed along and taking me by the hand said: 'Well, sir, I am very much afraid that you will make this pastorate a failure. I certainly know that you will without help. We have had distinguished men here as pastors of this Church and you are young and I tremble for you; but I have stopped to say to you that I am going to help you.' It seemed almost ridiculous and I wondered what this old man could do

Beginning

for me. Then he said: 'I have covenanted with two other men to pray for you so long as you are the pastor of this Church and we have determined to ask that God will make you a winner of souls.' Then I looked about the great church with eyes filled with tears and knew in my heart that God was going to give us a manifestation

Growth

of His presence and power in that work. The three men became ten, the ten grew to twenty, the twenty numbered one hundred and the 'Brotherhood' grew until at last it

came to be true that every Sunday morning from 9:45 to 10:45, from four to six hundred men met for prayer and conference. The meetings were thrilling in their interest. Not a service was held without conversions. The men prayed for God's blessing upon me as their pastor. They frequently accompanied me into the church. They sometimes formed a great choir in the gallery and sang with great effect. Again they occupied seats in different parts of the house and watched for souls. They stood by me when I preached on the streets. They went with me as a great army when I conducted meetings in another part of the city. They still stand close to me in their affections. When I was called away from the church, so important was the service deemed to be, that Honorable John Wanamaker, the senior elder of the Church and the honored superintendent of the Bethany Sunday-school, decided to give a portion of his valuable time to the 'brotherhood' work. He now meets with the men every Sunday morning. He has aided them in erecting a club-house to which they have free access and he himself has publicly said that there is no greater work to be accomplished to-day by the ministers and Church officers than the work in the interests of men. To one seeking the best organization for such work I would say: Study the principles of this 'Brotherhood of Andrew and Philip.' "

Conversions

Wanamaker

Men are always ready to talk about personal religion, if it is discussed in a private and natural way. Bishop McDowell once preached a sermon on "The Man at the Desk" with Levi (Matthew) as the basis for discussion. He insisted that we went after business men for money only, while they are hungry for personal acquaintance with Christ. We ought, as Churches, to give evangelistic attention to men. Every pastor should feel a heart pressing burden for the husbands of women members of his Church.

Neglected

Husbands

Male meetings

He already has an attached thread and often a stronger hold upon them. Definite cases prayerfully fixed upon, will make direct effort possible. The women have their societies and particular gatherings. Men like to have their crowds together and will enjoy various strictly male meetings. Some men are timid. Most Church gatherings are so overwhelmingly female in patronage that men are lost sight of both in the program and in the crowd. They are not impressed. But men impress each other. No organization for men is yet entirely satisfactory. We may start a St. Paul's Brotherhood or a Wesleyan Brotherhood or a Brotherhood of St. Andrew or a Brotherhood of Andrew and Philip or we may find a local name. If it is not possible to get a full fledged organization, then a committee can be gathered three or four times a year and a special meeting of some sort arranged. No Church is too small or too weak to follow some specific plan to reach, hold and train men.

Prayer circle

The "Men's Prayer Circle" connected with the Boyle Heights Methodist Episcopal Church in Los Angeles has accomplished remarkable good. For many months they never held a weekly meeting without one or more men being converted. Grant Avenue Methodist Episcopal Church in Denver has a Wesley Brotherhood which has been holding men's afternoon meetings every other Sunday with conversions at almost every service.

Sunday afternoon

In Dr. J. Wilbur Chapman's book "Fishing for Men," Rev. S. B. Alderson, D. D., Portsmouth, Ohio, tells of a series of Sunday afternoon meetings for men which have revolutionized his Church and the town with reference to men in the Church. Dr. Alderson started by holding Friday evening meetings for men with addresses by prominent people on secular subjects, such as: Banking, Deposit, Circulation and Protection of Money, by a banker;

Secular start

Wages, How to invest Small Savings, by a manufacturer; The Personal Care of the Human Body, by a physician. There was no men's organization. A committee of three selected the subjects and the speaker. The program included no prayer, no religious songs, no Scripture reading. Religion was never introduced. The first evening was rainy and only eight attended, but this quickly grew to an average attendance of two hundred. The meetings continued through two winters, when a Sunday afternoon service for men over sixteen years of age, was proposed. This service was undenominational and choice of Christ and not of Church was urged. It was led by different men of Christian profession and standing. Frequently five or six hundred are present and many are converted. The regular Church services and even the Sunday-school has more males than females in it. In some cities the Y. M. C. A. runs such a vigorous men's rally that local Churches need not provide them. This, however, is not true everywhere. Many localities in great cities even can hold them while central meetings are going on. In fact, Dr. Alderson declares that some of the best audiences assembled when two or three other Churches ran similar services.

Undenominational

Men's rally

Men and the Social Life

The male social nature requires attention and satisfaction. It will pay to provide for it in the church or where a clean atmosphere exists and the wine cup is unknown. Wide and wise ingenuity is necessary to do the greatest good.

Provide

Grace Church, Denver, had a Men's Irish Mystery Party, celebrating St. Patrick's Day. There being no men's organization in the Church, the pastor picked out fifteen young men and arranged to have them meet at the lunch hour at a restaurant. The idea was then pro-

"Irish party"

Invitations posed and adopted. The invitations were worded in Irish and printed in green ink. It read as follows:

WE BEG THE HONOR OF YOUR RIVERINT PRISINCE AT A RIVILRY KNOWN AS THE

MON'S IRISH MYSTHERY PARTHY

ON THE AVENIN OF MARCH THE SIXTEENTH, AT THE HOISE OF 1257 SOUTH FOURTEENTH STHRATE. 1ST HOME SO. OF CHURCH.

GAMES OF IVERY SART AND A PROGRAMME OF MIX-UPS WILL COMPHRISE THE AVENIN'S INTHERTAINMENT.

ON THE AVE OF SAINT PHADRIG'S BIRTHDAY YEZ BE EXPECTED TO TELL A PHUNNIE STHORIE, AND YEZ MUST NOT TALK FOR MORE THIN TWO MINITS AT ANY ONE TOIM. THE MON BEIN AFTHER TELLIN THE BEST LOYE WILL EXTINGUISH HIMSILF AND GIT A NEW HAT; THE MON PERTUTRAYTING THE LOYE WHAT COMES SICOND TO THE FOIRST, WILL BE FOINLY REWARDED WID GLOVES, FOR THE SMARTNESS OF HIS WIT. WRITE YEZ STHORIE ON A SCRAP OF PAPER AND GUV IT TO THE JIDGES FOR THERE MYSTHIFICAYTION AND THRAYMENDOUS DISPUTHAYTION.

SOMETHIN FOR THE INNER MON WILL BE DISTHRAYBUTED DURIN THE AVENIN FOLLOWIN THE ABOVE RHEUMANATHION, AND THERE WILL BE FUN GOIN ON IVERY BLISSID MOMENT OF THE TOIM.

WEAR YOUR IVERY DAY CLOYTHES AND AN IMBLEM OF THE BLISSED SAYNT IN YOUR TOI, AND BRING ALONG YOUR SCHLALY.

DOORS OPEN AT 8 O'CLOCK SHARP, AND THE GOINSON WILL BEGIN SOON AFTHER.

THE ABUV GALLINACEOUS INVITASHION IS EXTINDED IN MIMORY OF THE GOOD SAYNT PHADRIG, BY THE GINTLEMIN WHOSE NAMES ARE MENSHIONED ON THE ACCOMPHANIN CAIRD.

The names of the fifteen men were inclosed on a card with the invitation, sent to every man in the Church and congregation. The parsonage being large and central was chosen as the place for the party. A committee of men decorated profusely with green. Five hundred shamrocks were cut out of green card board and strung on baby ribon. These stringers were used from the corners of the rooms to the chandeliers. A blarney stone was placed so that one must lean over the stair banister to kiss it. Large green signs such as "Welcome to Blarney Castle, Erin Go Bragh," etc., were in conspicuous places. A stuffed pig, numerous potatoes and a beautiful Irish harp were arranged for the dining room. The refreshment committee furnished lettuce sandwiches, potato chips, coffee, green ice cream and cake covered with green icing. The entertainment committee had charge of games on the third floor. They secured twenty pounds of peanuts. They made bean bags, fixed a board against the wall with different sized holes in it and offered a certain number of peanuts to those throwing the bags through the holes. In another part of the room a young man dressed as an Irish dude stood with his head thrust through a hole in a sheet while guests were given large soft rubber balls with which they tried to hit him in the face. Peanuts rewarded the one who succeeded. Tiring of these games, guests went down to the double parlors where each man had to tell a funny Irish story. The man relating the best story was given a new hat by one of the merchants of the city. Surprising talent was in this way discovered. Several other rooms had different games and the committee made it its business to see that no one was left to stand around "wall-flower" fashion. Every one had a shamrock card marked with his name and pinned on his coat lapel. Many dressed in

Decorations

Refreshments

Games

Funny story

Other details

Irish style. Cob-webbed strings which guests must follow to the end gets them acquainted.

"Progressive supper"

First Methodist Episcopal Church, Colorado Springs, had a unique men's supper recently. F. P. Barber, the loyal and efficient Sunday-school superintendent, thus describes it: "We had seven long tables that held twenty each. The men assembled upstairs and only twenty at a time were admitted to the dining room below. When the first set had finished the soup course they moved to the next table, taking their napkins with them. Twenty more were then admitted and seated at table number one and served soup. Each table was set apart for serving one course. When the tables were full 140 were eating but table number seven was finishing the last course while table number one was just beginning. There was a program going on all of the time so that those waiting and those finishing did not find the time dragging heavily." The menu printed was as follows:

A Feast of Seven Tables

Menu

TABLE NO. ONE

Soup—Campbell's Clam Chowder
From Rowell & Puffer Merc. Co.

TABLE NO. TWO

Armour & Co.'s Sirloin of Beef
Swift's Premium Ham, Boiled, with Burgess Catsup
Columbia Steam Bakery's Bread
T. J. Brown's Diamond Butter

TABLE NO. THREE

Potato Salad, a la Methodist
Ira J. Morse's "Commission House" Celery

TABLE NO. FOUR

Friedline & Taggart's Diligent Pickles
O. E. Hemenway's "Hot House" Olives

TABLE NO. FIVE

Colorado Springs Baked Beans
a la Shields-Morley
Boston Brown Bread
from the Vienna Bakery (Philip Nohe)
Long's Saratoga Chips
Brink's Special Blend of Coffee

TABLE NO. SIX

Ice Cream (*Mueth's, of course*)
Fancy Home-made Cake

TABLE NO. SEVEN

Assorted Home-made Candy
(*Made at the factory of Mrs. Hull's Sunday-school Class*)

The Broadmoor Dairy furnished the milk for this dinner.
The Sinton-Dairy furnished the cream for this dinner.
This card compliments of Gowdy-Simmons Printing Co.

Supplies donated

The provisions were donated by different firms who were advertised on the menu, with the courses, in return. In this way expenses were almost nothing and, though the charge was only twenty-five cents, ninety dollars was cleared.

Grace Church banquet

A short time before, a men's committee of the same Church arranged a high class banquet. The Ladies' Aid furnished the provisions and handled the kitchen. The young men waited on the tables, which were beautifully

Noted speakers

decorated and placed in the parlors of the church. The guests and speakers included the Governor, the President of the Chamber of Commerce, three judges, a prominent bank president and the president of the Y. M. C. A. (a banker). Fifty cents a plate was charged for the dinner, the proceeds going to the "Ladies' Aid." Each speaker handled some phase of the Christian, active in the world's affairs. Here are the subjects:

No. 181

MEN'S BANQUET

—AT—

Grace ♣ Methodist ♣ Episcopal ♣ Church

Corner S. 14th St. and W. 13th Ave.

Friday Evening, November 17th, 6.30 P. M.

Toast Master, Judge O. B. Liddell

Invocation - - - Bishop Henry White Warren
The Christian and Law, - Judge Campbell, of Supreme Court
The Christian in Public Office - - Gov. Jesse McDonald
The Christian and the Inforcement of Law - - - - - - Judge Frank T. Johnson, of District Court
The Christian Man, - J. W. Gilluly, Treas. D. & R. G. R. R.
The Christian in Business, - Hon. W. A. Hover, Pres. U. S. Bank
The Christian and the City, - - - - - - - Hon. J. S. Temple, Pres. Chamber of Commerce
The Christian, Active - - - - To be announced

Music furnished by Prof. Schonian's String Orchestra

Dinner served by the Ladies of the Church

ADMISSION, 50c. **Present this ticket at the door**

"A Home-like Church"

The speaker should be reputable and well known. Their words bear weight. This banquet started many more in the city and commanded attention to the Church besides encouraging the men and opening the gospel to some who never attend religious services.

Reverend Frances Theodore Brown, pastor of the First Methodist Episcopal Church, New Haven, Conn., runs a very successful "Parish Brotherhood," broad enough, according to his description, in its scope to take in men not members of the Church. "Any man in the parish who believes in the things for which the Church stands and is willing to co-operate in any degree in furthering them," may join. It is largely social and holds a "men's evening" every month with an interesting program followed by a buffet lunch for which very slight dues provide. The addresses deal with civic questions, science, literature, travel, etc.; e. g. Prof. Judd, of Yale, gave a fascinating talk on "Optical Illusions." Prof. Winchester, of "Wesleyan," gave two readings. An inner circle is all the time using a larger organization as a fishing pond for "catching men alive." They also have charge of a monthly Sunday evening service with a special speaker and music, holding an after service, especially inviting strangers to remain. "The speaker of the evening meets the men and they have a 'sing.' Once in a long while they have a cup and a bite of something together, and 'family prayers' before they part." Prof. William Lyon Phelps, Ph. D., and Dean Henry Wade Rogers, LL. D., both of Yale, were recent Sunday evening speakers.

Parish brotherhood

Membership

Monthly social

Addresses

Sunday evening

Henry Beecher Pickard, for eight years pastor of Epworth Memorial Church, Cleveland, Ohio, and now in charge of Richmond Avenue, Buffalo, tells in the March 22, 1906, issue of *The Christian Advocate* about a successful plan for men's clubs. Once a month at 6:30 the club sits down to a meat supper at twenty-five cents a plate. Return postal cards are sent out and by the acceptances it is known how many to prepare for. Those promising to come pay even though failing to attend. At six o'clock occurs a social half hour. After eating, before rising from

Dr. Pickard's club

Monthly supper

Program the table, the program is rendered. Here are some subjects: "College Night," "Science Night," "Cleveland Night." Once a year the boys are invited. An annual outing is held. A cheap book containing college and popular songs is provided and a song is started during the meal or at any time. The commissary committee buys the food and hires the cook. Frequently 200 men sit down together. Once a year there is a "Ladies'-Night Banquet." They have a large reception committee to greet men in relays at the Sunday night service. The committees do the work. Here is the list:—Program, Commissary, Dining room, Membership, Sunday Reception, Music, Publicity, Philip and Andrew, Boys' work, Athletics, Bible class and Expansion.

Meals prepared

Sunday committee

Work

Minneapolis on Friday

A Minneapolis pastor answering a question, declared that the best work in his Church is done by a "men's club which meets in the social rooms of the church on the last Friday of each month at 6 P. M. The men come directly from business. The ladies serve supper. Each time they have an address and a discussion and adjourn at eight o'clock. 112 attended one meeting. The average attendance is about 75."

Adjourn

Noon lunch for committee

Rev. W. H. Day brings an important plan to renewed attention when he says: "I believe in the downtown lunch table for men's committees." The Denver International Epworth League Convention management adopted this plan universally. They always had a full attendance and the eating created a congenial and even spirit for business. They also ate dinner together at 6 o'clock, completed their business and were enabled to meet evening engagements or to go home and remain instead of being compelled to rush home and back again. Since then, many civic organizations and Church societies in the city have

adopted the same plan. In this day of hurry and city life every moment and ounce of strength must be economized.

Annual banquet

Rev. E. L. Powell, of Louisville, Ky., says: "We give an annual banquet for the men of our Church. These banquets have present some 500 men and they are conducted in the same way as an ordinary banquet, with the exception, of course, of having the objectionable features eliminated. We generally have some four or five speeches in response to sentiments that have been selected by myself. The whole purpose of this banquet is to promote good fellowship and enlarge our circle of acquaintance."

500 men

Brick Church committees

The Men's Association of the Brick Presbyterian Church, New York City, have the following committees:— Announcements, Bible Students' Class, Civic, Employment, Entertainment, Hotel, Legal Aid, Medical Aid, Strangers, Students, and Year Book. This gives an index of their work. They raise a thousand dollars by private subscription to support a Medical Foreign Missionary in Siam. They also purchased for him (he was one of their own members) a camera with which he was to take pictures to send back for their use. A lecture course given at the monthly meetings had the following subjects and speakers: Rev. C. H. Tyndall, Ph. D., gave an exposition of wireless telegraphy with practical experiments. The "Ladies' Night" had as speakers, Chas. Sprague Smith, head of "The People's Institute;" J. Phelps Stokes and Edmund W. Booth. Prof. William H. Burr, of the Panama Canal Commissioners gave a stereopticon address on the conditions and possibilities of the canal. Thos. F. Millard also gave a stereopticon address on "Experiences as a War Correspondent with General Kuropatkin's Army in Manchuria." Health Commissioner Thos. Darlington used a stereopticon for an address on "The Health of New York City and Our Civic

Foreign missionary

Lecture course

Possibilties Connected with It." Not many clubs can equal this program but it is suggestive. Use all the talent in the city. Prominent outsiders will be glad to come in.

Social purity

The social purity pledge may be presented to the men of a Sunday night audience gathered at the close in the vestry or lecture room. The women may remain to a meeting led by some one else while the men are told that the pastor has a private message for them in another room. Here is the pledge:

"My strength is as the strength of ten because my heart is pure

THE WHITE CROSS OBLIGATIONS.

FOR MEN.

1. To treat all women with respect, and endeavor to protect them from wrong and degradation.

2. To endeavor to put down all indecent language and coarse jests.

3. To maintain the law of purity as equally binding upon men and women.

4. To endeavor to spread these principles among my companions, and try to help my younger brothers.

5. To use all possible means to fulfil the command, "Keep Thyself Pure."

Name _____

How Do You Care for Your Young Men?

The married men or even the young men who live at home do not meet as much temptation as the boarder in a strange place. He calls out our sympathy and commands our thoughtful and prayerful consideration.

Pastors' replies

The answers given below are some of them general but all are pertinent. The question was: How do you care for your young men?—"Young Men's Club," (Rev. W. M. Smith). "Bible classes." "Christian Endeavor

Societies and special attention," (Rev. J. D. Countermine). "Young Men's Bible class with its own officers, 175 members," "Cadet Corps for Boys from 12 to 17 years of age," (Rev. W. F. Sheridan). "Large Bible class, with a social meeting every Thursday evening," (Rev. C. B. McAfee). "A chapter of the Brotherhood of St. Andrew," (Rev. B. Brewster). "The Epworth League and Men's Club," (Rev. C. B. Mitchell). "A well organized athletic and literary club for boys from 12 to 21. Junior and Senior Brotherhood of St. Andrew and good men's club," (Rev. J. H. Hopkins). "Monday Evening Bible class and prayer-meeting, conducted by young men themselves," (Rev. W. A. Bartlett). "Work them in the Epworth League," (Rev. W. P. Odell). "Debating Club, Men's Association," (Rev. C. L. Goodell). "Have Young Men's Club, meets Saturday Night. We have a room for 'indoor-ball,' games, etc. Do some literary work. Open night once a month. Special young men's Bible class. Work the Epworth League," (Rev. P. H. Swift). "By not emphasizing the prayer-meeting ideals of religion," (Brunswick, Maine, pastor). "Provide for them in every department of work and recognize them equally with older men," (Rev. F. N. Calvin). "We have strong 'Men's Club' called 'Men of the Park'" (Rev. Geo. C. Peck). "Two large Bible classes organized and a Men's Club," (Rev. H. H. Moniger). "Have a man who holds a class of 38 in Sunday-school," (Rev. Dillon Bronson). "By Special classes in Bible school, by Men's club and gymnasium," (Pawtucket pastor). "Baraca Class, Orchestra class, 48 pieces for men and women, Young men's club (Centurion Band), (Rev. Warren H. Day). "Social evenings, club for discussion of life's problems and of vital truths of Christianity." (Rev. H. H. Preedy.) "Young men are organized in a Baraca Bible-class, which has social meet-

ings during week as well as at the Sunday-school hour, one evening of gymnasium practice, two basket-ball teams, one of which is in the Church basket-ball league of the city." (Rev. J. T. Faris.) "Library, reading-room, gymnasium in preparation, organizations, brass band, cadets, men's club. We have a splendid literary society for both young men and women." (Rev. C. R. Scoville.) "Tennis court near the church and Sunday-school base-ball team." (Rev. Dr. Strong.) A number of Churches like St. Mark's, Denver, have furnished club-rooms. Even with a splendid Young Men's Christian Association organization this is sometimes very effective. Dr. Houghton, the rector, has also put into shape a splendid idea worthy of imitation. It is called the Fraternal Guild of St. Mark's Church. Let me cull a few details. It is composed of members, attendants, or those interested in St. Mark's. Initiation fee, two dollars; dues, fifty cents per month. One-half of initiation fee, four-fifths of dues, and all unspecified contributions are for fund to be used as follows: seventy-five dollars, or less, paid at death to members; fifty dollars to any one in dire need who is related to St. Mark's. When the fund is over one hundred dollars, pressing needs of members and others are supplied by an authorized committee, who betray no names.

Fraternal aid

One other similar club returns all the funds every six months, proportionately, and makes a new assessment. The Brotherhood of St. Paul, a Methodist organization, has an insurance feature.

Burial aid

The Brick Presbyterian Church has a mutual benefit organization in each one of its downtown mission Churches. One is called "The St. Paul's Society" and the other "The Burial Society." The first has ninety-four members, and the second one hundred and thirty-six. The same plan is employed in both. They pay fifty dollars on the death of a member, raising it by assessing each one fifty cents.

Y. M. C. A. employees' insurance

The "Insurance Alliance of the Employed Officers of the Young Men's Christian Association of America," with C. B. Willis, Milwaukee, Secretary-Treasurer, assesses each member $2.10 at every death. The ten cents pays expenses. There are one thousand members, so that this gives two thousand dollars to the estate of the deceased. Only a few of the pastors answered the question, Do you have a fraternal Aid Society of any sort? The answers are given below:

Other "aid" Methods

"No. The penny provident bank takes its place. Many depositors. Relief closet is filled with clothing, etc, largely new, and distributed to the needy."—Rev. J. T. Faris. "Employment Bureau and Benevolent Association."—Rev. Charles R. Scoville. "Yes. Business Men's Association, which looks after sick, poor, and those out of work."—Rev. F. N. Calvin. "No. A Deacons' Fund, supplied by contributions every communion day, is used by the deacons to relieve suffering and aid the needy."—Rev. Dr. Strong.

CHAPTER X.

Calling and Christian Cordiality.

The Value of House-visiting

The study

THE pastor who shuts himself in his study, exclusively shuts himself away from power and efficiency. Lyman Abbott, in his life of H. W. Beecher, says: "It has been sometimes said that Mr. Beecher was not a scholar. Whether he was or no, I will not undertake to say. He made no direct use of the Hebrew, and if he had ever known the language, had, I am sure, forgotten it. If he wanted exegetical information on a passage of the Old Testament, he went to his brother, Dr. Edward Beecher, or to his friend, Dr. Thomas J. Conant, both of whom were expert Hebraists." "Mr. Beecher got directly from men much which most students get indirectly through printed pages. He was pre-eminently a student of nature, man, and the Bible." "He made himself a welcome guest in the shop, the office, the factory." "He says somewhere, 'There is not a deck hand on the ferry-boats, nor a man at Fulton Ferry whom I do not know, and who has not helped me!" (p. 109 ff.)

Human beings

Thoroughfares

Dr. George K. Morris, in his Boston University lectures on Pastoral Theology, said: "Preaching is more than intellectual exercise. The finest pulpit eloquence can not be reached by the study alone. The path to that sublime eminence leads amid the thoroughfares of men."

Rev. George A. Miller, in "The Problems of the Town Church," says: "Wherever the pulpit has been cut off from

the power of personal contact, its power has withered and it has found itself facing empty pews."

Skill and character

A great many pastors need to be urged to remain in the study. Such men do aimless calling, and, as Ian MacLaren says, they "had better be chained to a desk daily, and receive no food till they translate one of St. Augustine's sermons." It takes large ability properly and helpfully to mingle with the people. It will return a rich harvest if rightly utilized. Calling must be natural, dictated, and toned by love, characterized by unselfishness and even-temperedness, and directed and purposed by a desire to reveal Christ and make people better acquainted with Him. To accomplish this the minister must be able to say, "Follow me as I follow Christ." If he has this attitude there will be warm-heartedness, a dignified jolliness and perennial sunshine beaming from his face, adding music to his laughter. Ill-temper, a critical attitude, a domineering spirit, often result from overused and weary nerves. These traits are, however, inexcusable and will do incalculable harm. It is a serious charge to say truthfully that a minister is cold, distant, hard to get acquainted with, or unsympathetic. Such blemishes must be rooted out. The Protestant pastor is honored by being made a sort of priest. In Christ's stead he listens to people's trials, troubles, and temptations. His very bearing must invite confidences. He must be the man that people are glad to send for in all sorts of night-time experiences. Some men insist that they have no time for pastoral visitation. It is impossible to know the people and know the hearts without the personal touch which is found in the homes alone. Mr. Beecher, in his Yale lectures on preaching, says concerning visiting: "It will enable you to know your parishioners and fit your sermon to them. It will gain the people's confidence." Dr. J. O. Peck, in the "Revival and the Pastor," says: "The pulpit may be the preacher's throne, but

Sympathetic

Too busy

Beecher

Peck

the pastorate is his hearthstone." "In the pulpit you are an official, in the home a friend. Greater in influence is the friend than the official." Dr. George K. Morris said in his Boston University lectures: "Unselfish labor in building up wounded hearts and wiping tears away kindles a Divine fire in his heart and adds persuasiveness to his tongue."

Cadman Rev. S. Parks Cadman, D. D., pastor of Central Congregational Church, Brooklyn, one of the largest Churches in the country, says: "In two and a half years five hundred members have been added to my Church, the result chiefly of pastoral visitation from house to house, of systematic appeal to the Bible-school, and of constant preaching on the very essence of the Gospel."

Ian MacLaren Ian MacLaren, in "The Cure of Souls," says: "If the preacher be ill there are paragraphs in the newspapers; if the pastor, there is concern in humble homes."

The caller Visiting will save one from fanaticism, professional voice and manner eccentricities, egotism, coldness, stiffness, and timidity. Of course the caller will draw people out, listen patiently, and not talk about himself. He will usually appear and act more naturally, as well as avoid unusual attention to himself and the people visited, if he wear an ordinary business suit.

Natural Some men in common conversation gesticulate wildly, and talk as though addressing an audience of five hundred people gathered out of doors. The "holy" tone and face disgust the ordinary man. A human interest in common affairs wins standing room.

Prayer General cheerfulness, optimism, and a happy bearing are often more needed than a Scripture quotation or a conversation about the "soul." Nevertheless we, as pastors, pray too little in the homes. A prayer backed by a holy life leaves a perfume behind, not soon dispelled.

Gossip Gossip should have no more place in conversation than flies in honey. Shame on the minister who, in any place or at any time, dare tell a malodorous story!

Impartiality Impartiality is absolutely necessary.

It is unwise to call much at one place. It is exceedingly dangerous to have any "intimate" friends in a Church. The sick, the poor, the shut-in, the spiritually weak require most attention. The wealthy and widely-known will gladly welcome religious conversation and prayer in their homes. Neatness in body and dress is an essential. It is poor economy to go about in shabby clothes. A clean, tastefully dressed person rests and refreshes one. It upsets one to see the grease-spotted coat, the soiled or frayed collar, the carelessly put or faded tie, the red-black shoes, and the knee-bagging trousers. Cleanliness covers a multitude of faults. Cleanliness

The lazy pastor commands no respect. He is cheap, and is treated as all cheap things. He alone talks about resting by visiting. The right kind of calling, the sort that fits itself to the different people and their whims and conditions, is hard work. Ian MacLaren says: "With the true pastor visiting is a spiritual labor, intense and arduous, beside which reading and study are light and easy. When he has been with ten families and done his best by each, he comes home trembling in his very limbs and worn-out in soul." Exhausting

The Problem of Calling

The question of calling is a big one with the modern pastor with his multitudinous duties. The replies to the following question are interesting. "Do you succeed in doing much pastoral work?" Rev. W. F. Sheridan: "Reach membership about twice each year." Rev. M. P. Boynton: "My aim is to make at least sixty a week." Rev. C. L. Goodell: "About twelve hundred a year." Rev. W. P. Odell: "About one thousand a year." Rev. F. T. Rouse: "Alas! no; try to get around to seven hundred families once a year, but fail." Rev. John Faville: "Try to go each day where I am most needed." Rev. W. A. Bartlett: "Try to go where there is sickness and other special, urgent calls." Pastors' replies

Of late years I have not been able to make a systematic visitation." Rev. J. W. Brougher: "I call every afternoon except Saturday." Rev. W. B. Hinson: "One thousand visits a year. I make every visit a personal one, read and pray. One such equals many ordinary calls." Rev. A. C. Dixon: "I do very little pastoral visiting. It is done by three associate pastors, who give all their time to the work." Rev. Naptali Luccock: "I try to do the imperative things, and let others get done of themselves. I try to make head and heels help each other." Rev. W. M. Smith: "Call once a year at least on everybody." Rev. J. D. Countermine: "About twelve hundred a year. Generally pray in the home. It is the gospel way of winning souls, and it works." Rev. Courtlandt Myers: "Obliged to do so or lose our grip. Letter writing (personal, not wholesale) is one of the best next to a call." He might add that the telephone is also a valuable assistant. Rev. P. H. Swift: "I plan to visit every home once a year. Go often when they are sick or in trouble. The custom of calling upon a large number of members on New-Year's Day with greetings is growing." Pawtucket, R. I., Pastor: "I do not try to do much more than visit the sick, newcomers, afflicted, shut-ins, and inquirers." Rev. F. E. R. Miller: "No. Only among sick, sorrowful, needy, and inquirers." Rev. C. L. Kloss: "No. Call on sick and where I am invited. Deaconess responsible for systematic." Rev. C. R. Scoville: "No. Have pastoral helper at it all the time, and do what I can." Minneapolis Pastor: "Call on the sick and try to make the rounds of the Church at least once a year." Rev. W. H. Day: "I make one hundred calls a month usually. I have twelve deaconesses and twelve deacons on a parish committee, who help on the pastoral work. They made, perhaps, two hundred and fifty calls last month." Rev. George C. Peck: "We have fourteen hundred members. I made twenty-five hun-

dred calls last year. Two complete rounds of the parish." Rev. J. M. Philputt: "We believe in pastoral work. A house-going minister makes a Church-going people. We make about two hundred calls a month, and our membership is eleven hundred." Rev. R. L. Thrapp: "I see new members and sick only." Dr. Quayle, of St. James Church, Chicago, calls on each member four times a year, but remains only a couple of moments, and prays only when requested. Edward Judson, in "The Institutional Church," emphasizes the need of a well advertised office hour, when people can call.

Automobile

St. John's Episcopal Church, Denver, recently presented its rector, Dean Hart, with an automobile as an anniversary present. What a splendid thing for a thousand Churches to imitate! So much time and strength could be saved by using one.

Post-office

Rev. J. W. Lee, D. D., pastor of Trinity Church, Atlanta, Ga., writes in a personal letter:

"I have been a money raiser, a student, and a diligent pastor. I never leave my Church for a long trip to Europe or to Palestine or anywhere else without keeping in touch with my people by correspondence. I make a great deal of use of Uncle Sam's Post-office Department. This tells always. A preacher can run a Church by writing letters and preaching on Sunday first-class sermons. He should keep up with the times, read science, literature, philosophy, theology, and, above all, do a little thinking on his own account. To be a successful pastor one must be natural, and if he has plans he must not let the public hear the machinery rattle. A pastor full of a whole lot of little devices for running a Church makes the ordinary Church-goer weary. Hence I am not a good person to get plans from. The personality of a preacher is the whole secret of success. The plans must flow in his blood."

Calling Sections

Dr. James Chalmers received in one year at Toledo, Ohio, three hundred members, and two hundred and thirteen the first three months at Elgin, Ill. He claims that most Churches are over-organized. He divides all male Church members into a "Men's Club," and all women into a "Woman's Guild." The city was divisioned into a dozen sections for the men and for the women, with a chairman and secretary for each section. Each group looks after the neighborhood sick and poor, conducts cottage prayer-meetings, and canvasses for Church members and attendants. Dr. Chalmers endeavors to get each person to pledge to give two hours a week to Church work, for the purpose of increasing Church attendance and membership. This puts every one at work. Rev. Monroe Markley, of Denver,

Centurion

employs a similar plan very effectively. Rev. Courtlandt Myers has his membership divided into companies of one hundred, in charge of a centurion, who divides them into companies of ten. They report on these names as to attendance at Church and Bible-school, and gather other facts.

Divisions

The Lexington Avenue Baptist Church, of Chicago, prints a map of the neighborhood cut into six divisions, with a different colored card for each. The pastor announces each Sunday the division he will visit that week.

Assistants

Rev. W. A. Bartlett thus describes his calling helpers: "The women members gather in an organization called the "Pastor's Assistants," whose purpose is to "get one or more into the Church and congregation, and to respond as far as possible to calls of the pastor for special work."

Card index

It is impossible to keep a city calling list corrected in a book or "Record." A card catalogue is much more convenient. The address can be quickly changed six or eight times. A Neighborhood card catalogue is also a time-saver. When one moves into a new locality, it is only necessary to remove the card to that district in the box. It will pay to

adopt some of the "follow-up" systems of publishing-houses and others depending upon a mail business. This will enable one to "keep after" possible Church members.

Church entry

Dr. Banks locates himself in the entry of the Church fifteen minutes before the hour for service, and greets every one as they come in. He there gets names of people who are not members, and follows them up tirelessly by personal calls. In his first ten weeks as pastor of Trinity Church, Denver, he took in seventy-four on probation and one hundred and fourteen by letter. Not every one can thus give themselves out before the service. The doctor claims that his pre-service greeting gives him a grip on individuals that enables him to move them later.

Strangers' addresses

It is the author's custom to be at the main exit door before any one gets out after the benediction. Two or three instructed young men are just outside the door. As strangers are greeted they are asked, "Do you live near us?" or some similar question. If this opens the way, the request is made for their address, and one of the young men is called up to take it. He writes the name, street number, and Church relation or attitude if it can be politely discovered. These names are then handed to the deaconess, who calls and reports to the pastor any additional facts, and he follows up the promising cases. When it is discovered that there is a letter "back East," a book is confidently taken from the pocket, in which he writes the home Church address with the purpose of sending for the certificate, and permission is seldom withheld.

Church certificates

Spiritual

It is well to be social and happy, but the supreme business is soul help, and an effort to accomplish this should never be forgotten. The pastor must be alert for spiritual conversation every moment. It is his chief business, as is life insurance of some agents. Calling can not be mechanical. Some people need three visits to another's

Proportioned

one. Intuition, warmed by a real love for the people, will often help to decide when a call is necessary. No one should be neglected. Some system must be devised with a large membership, whereby the pastor can know accurately when each call was made.

Name cards

Trinity Methodist Church, Denver, has an abundance of cards in the pews with the following on them:

> Please write on this card name and address of persons you may know who are friends or adherents of Trinity Church, but who are not members.
>
> NAME. ADDRESS.
>
> ....
> ....
> ....
> ....

In this way many names are secured, and can be followed up by an energetic pastor. Folk will write the names of friends in whom they are interested when it can not be discovered

Streets

who gave them, when they would not otherwise do so. It often surprises one how cordially strangers accept a personal invitation to a Church service.

Introduction card

One pastor gets results by giving his calling cards to men on the streets, with a hearty word of welcome.

The following form, duly signed, is used by one alert pastor:

> A CORDIAL WELCOME.
>
> *To the Ushers:*
>
> *This card indicates that I have given the bearer a special invitation to attend the services of the Church. Will you kindly assist the person who presents it in finding a pleasant sitting, and assist me in extending a cordial welcome?*
>
> .....

Timid

Timidity and backwardness ought to be conquered as any other bad habit, when it keeps one from leading the way in this close touch work.

Entertainments and Sociability

Supplant the forbidden

There is too great fear of Church socials and entertainments in some quarters. Jesus drove the money-changers out of the temple because they were making "personal" profit. On the other hand, His first miracle was performed at the greatest social event among the Jews. We may be too much afraid of injuring the sanctity of the Church. Spirituality is very close to sociability. "Don't" fails to restrain when a supplanting enjoyment succeeds. Once young people were allowed to "sow wild oats." Now they are directed in their fun and given a social life by the Church. This is a promising sign for future victories.

Pastors encourage sociability

Even though young people's organizations should "die," their work in arousing the Church to the care of the youth will be increasingly felt. The question asked the pastors on this subject was, "How do you encourage sociability?" Rev. Naptali Luccock: "Our various societies arrange socials and entertainments at Church and in homes, and round up absentees systematically." Rev. W. B. Hinson: "Have it evidenced at close of every service. Systematic visitation by ladies of the Church, whereby every lady receives four calls every month." Rev. W. P. Odell: "Church and League socials, one every two weeks." Rev. F. T. Rouse: "Monthly ten-cent teas. Annual club banquet." Rev. John Faville: "We have an 'After Communion' social once in two months; also four meetings with banquet and speaker during the winter." Rev. W. A. Bartlett: "The Ladies' Benevolent Society holds bimonthly lunches." Rev. J. W. Brougher: "Numerous socials. Once a quarter a big Church social to welcome new members." Rev. J. H. Hopkins: "Monthly meetings of our Men's Club. Monthly lecture course or frequent receptions. Young people's and children's parties. Occasional pay entertainments. Weekly guild meetings of various sorts." Rev. C. B. Mitchell: "Speak of

it at the close of every service." Rev. A. C. Dixon: "We have about three socials a month, one including the whole Church, and the others different departments." Rev. Dr. Thomas: "The rectory is the center." Rev. Benjamin Brewster: "Monthly teas by the Woman's Guild." Rev. M. P. Boynton: "I have held for seven years what has been called a 'monthly open-house,' or pastor's monthly reception. A Social Union for the Sunday-school workers. A monthly sociable for the young people. Have children's parties." Rev. Courtlandt Myers: "Every service is emphasized. The pastors set the example vigorously." Rev. W. M. Smith: "Preaching on it. Socials frequently." Rev. P. H. Swift: "Try to have every Sunday-school class hold a social once a month. One general social a month under the direction of a central social committee, composed of representatives of every society in the Church." Rev. Dillon Bronson: "Monthly socials, supper, and spicy programs." Rev. George C. Peck: "We have suppers and socials, and take all means of emphasizing the value of sociability." Rev. C. L. Kloss: "Through ushers and a special welcome committee at Sunday services. Socials once a month; reception to newcomers." Rev. W. H. Day: "Women have a great all-day meeting once a month, missionary and Church work session." Rev. George P. Eckman: "Socials and entertainments given by Epworth League, Men's Club, Book Club, and Sunday-school." Rev. Charles R. Scoville: "Socials, Sunday-school class parties, Church at Home occasionally, old members reception for new ones," etc. Rev. W. H. Day: "We believe in the Church kitchen. We call all sorts of people together for lunch at downtown restaurants." Rev. H. H. Moniger: "Church suppers and socials once a month. A large visiting committee, hundreds of letters by the pastor suggesting calls on new members." Rev. J. M. Philputt: "We have a calling league of about forty women, who make

a point of calling on all new people, and also seek to extend the spirit of sociability among the regular members." Rev. Frank E. R. Miller: "Have a list of entertaining homes, and assign strangers to certain hosts and hostesses." Minneapolis Pastor: "We have different persons scattered through the audience to look after strangers. Hold numerous social and semi-social functions." Rev. Dr. Strong: "The Church field is divided into eight districts, with one deacon and one deaconess assigned to each district, whose duty is to call on the newcomers, and on others to some extent."

Monthly

Every Church should have a general social gathering at least once a month. Many people have no other social life than that coming to them in the Church. Newcomers to a town or city may here form their first friendships, and so relate their joy-life to religion, as well as be able to secure the best sort of associations. It is neither fair nor wise to ask one organization to bear the work and expense of these monthly gatherings. Ask each organization in the Church to appoint a representative on an Executive Entertainment Committee. These delegates could then arrange a series of socials, and assign an evening to every organization. The different societies could often relate their work to their entertainment. For example, the Woman's Foreign Missionary Society could give a reception to Mr. and Mrs. Uncle Sam, described in another chapter in this book. The Men's Club might arrange a Colonial Reception, the members especially planning to come dressed in Colonial costume—knee trousers, wig, etc. The Ladies' Aid might request each person to bring a handkerchief or a towel, while the Woman's Home Missionary Society could gather good clothing to send away in one of their "frontier boxes." The Young People's Organization could make a feature of a few old-fashioned games in which all would be interested. The Sunday-school Board could arrange a progressive conversational circle to

Executive committee

Illustrative

discuss the work and interests of the local school. Every organization would in this way have something new and novel. The Executive Committee should agree on dates and features.

Officers' gathering

At least once a year it is wise for the officers of all the Church organizations to gather around a table at a meal to discuss their different plans and the inter-relation of their work. This will insure harmonious co-operation, and often bring out new plans as well as spur up the sleepy to make their society keep up with the others. The fall of the year is the best time to hold it. The aforementioned committee would be a good group to make all arrangements.

Cottage

Cottage prayer-meetings accomplish otherwise impossible tasks. Have a series led by laymen—all on the same evening. The pastor might spend fifteen minutes at three or four by using a buggy. Apportion one for different sections each night of one week, to be led by the pastor. Close each with light refreshments and a social time. It is wise to close many socials with a word of prayer. It ought to be as natural to close a neighborhood prayer-meeting with a social. Open the fall work in this way. Let the district visiting committee plan it.

Invitation

Here is an invitation used at a series held preceding the annual revival meetings:

You are Invited to a
Cottage Prayer Meeting and Bible Reading,
Led by Christian F. Reisner,
Pastor Grace Methodist Episcopal Church,
At my house at
No..... at.....
.....

This meeting is preparatory to a two weeks' series of revival meetings at the Church (corner S. 14th and W. 13th), beginning January 14th. Dr. E. T. Cassell, noted author of music, and a large chorus will assist the pastor.

Once a year a formal reception to the members of the Church by the pastor and his wife at the parsonage will promote cordial feelings and aid the people to get acquainted. Cards containing the following words were sent to every member: Parsonage reception

At Home
Mr. and Mrs. Christian Fichthorn Reisner
Tuesday Evening, October eleventh
nineteen hundred and four
7 to 8 o'clock

1257 S. 14th Street
Denver, Colo.

The people were distributed into three different sections. The old people from seven to eight P. M., the middle-agd from eight to nine, and the young people from nine to ten o'clock.

The annual roll-call, to be answered by a Scripture verse or testimony, is useful. A membership supper and social, to which folks are admitted only by ticket, often enhances the value of Church enrollment and enforces the family feeling and atmosphere. Give the new members a reception, with the official members as hosts and hostesses. Send a badge of honor and designation to be worn by guests. Give every one a little book and a lead pencil for them to use in getting the signatures of the others in the room. This breaks the ice, and by discovering the former homes of people common interests are often uncovered. Annual roll-call

Help the different organizations invent new and starch-melting socials. Recently Grace Church celebrated Washington's Birthday with forty young people in costume. Another time the Primary Department gave a "Mrs. Wiggs of the Cabbage Patch" social. Keep something going on. If busy in Church, people will have no time or desire for harmful associations. Inventing

Letters and cards

The post-office should be used freely. Many times an invitation to a social will catch one losing interest and heart. Simple refreshments are inexpensive and are universal reserve banishers.

Special

Special services in the Church that arouse and interest different classes will bring returns in sociability and support. Everybody has some point of contact where the Church's

"Supper"

electricity may be applied to enliven or draw them. Criticise and condemn the old-fashioned Church supper as much and more than it deserves, the fact remains that many people have been won or held to the Church by "working for the Church" in waiting on table, washing dishes, or "cooking things." This sort of service delights and exactly fits some

Money

folk. There is, therefore, a question whether the wholesale condemnation of the custom of "making money" for the Chuch by socials, etc., is wise. The truth is that many Church buildings would have been impossible without the five thousand dollars or five hundred dollars which the Ladies' Aid made and turned in. Only eternity can reveal how many have enlisted in Christ's service as a result of an interest created by such means. All hail and praise to the hard-working, cheerful-hearted, unselfish folk who work through their various organizations to make money for the Church!

Special Occasions

Platform

All special services need not be held through the week. Many that utilize a worship hour will awaken new interest in hearts. The following will illustrate: Four or five leading men put up to talk five or seven minutes each on Christian giving, or Church finances, will deliver more effective messages than many sermons by the pastor. Use the same plan for the presentation of missions, the interests of the denominational college or hospital. Make a strong layman chairman of the meetings, as they do in England. Give the

important committees charge of a service, at long intervals. Print short declarations of selected members on the various subjects presented and circulate them, thus offering a local printed symposium Collect a few foreign "testimonies" to be added. These will strike in.

Old folks

Try an Old Folks' Service. Decorate with autumn leaves. Put an old-fashioned fireplace on the platform. Take out a few pews and set rocking chairs in their place. Present each one over sixty or sixty-five with a rose, or a tasty badge. Send conveyances for the aged who will come. Sing old hymns. Line them out. Invite an aged minister to preach, or yourself use the subject of Heaven, their youth land. Ask how many in the audience are related to active, retired, or deceased ministers. Take the collection for ministerial veterans. The service may be held at the regular morning hour, or a special afternoon hour may be selected.

Home

Many pastors announce a regular "evening at home." Rev. M. P. Boynton sends out cards to a few older members and a few new ones, and in this way gets them acquainted. The pastor's wife may frequently receive the ladies in the afternoon, giving an informal reception. The pastor may do the same with the men some evening, by hiring a couple of colored men servants and excusing the "women folk" around the house.

Be enthusiastically social yourself. Get a good motto for the Church, and by repeating it often make it serve as a reminder. Grace Church, Denver, has "A Homelike Church." Praise the people a little and hold up a standard or reputation. Preach, practice, push it.

CHAPTER XI.

Revival Efforts Bring Results.

The Possibility of a Revival

Common THE special meeting season is limited to no Church. All hold them. They are called Lenten Services, missions, evangelistic meetings, and revivals. While the Holy Spirit alone does the work, God as certainly honors the right and persistent efforts of the spiritual husbandman, as He does those of the agricultural.

Torrey R. A. Torrey recently declared that any one willing to pay the price in prayer and effort could have a revival.

Finney Charles G. Finney wrote: "The connection between the right use of means for a revival and a revival is as philosophically sure as between the right use of means to raise

Upham grain and a crop of wheat." Dr. S. F. Upham once said: "We can not believe that the Holy Ghost acts arbitrarily in originating revivals any more that He does in regenerating a soul. Conversion has its laws. It is preceded by repentance and faith; so revivals have their laws, not always cog-

Peck nizable by us, but usually so." Rev. J. O. Peck, in his "Revival and the Pastor," quotes these two, and adds: "Therefore preparation for a revival is but an intelligent adjustment of well-known and Divinely-sanctioned agencies to the ends

Chapman which are sought." Dr. J. Wilbur Chapman says: "I never had a revival under my ministry without laboring for it and expecting it."

Evangelists have done and are doing tremendous work

for the kingdom. They should not be minimized. Once the pastor, bankrupt either in health or brains and sometimes in morals, entered this field, but that day is going. Only the best now find place and work. And yet ordinarily pastors should seldom engage one. It breeds laziness, shifts responsibility, and often causes harm in a dozen ways by the reaction. Grow and succeed by the determination to become a partner with God in a real revival service. Pray and work yourself red hot with love and zeal, and others will be infected. Pastors and Evangelists

Personal Preparation for the Pastor

The pastor determined to have a revival must have personal preparation. Rev. H. C. Fish asks some questions: "Do we know a prayerfulness like that of Luther, who once said: 'I have so much business to do to-day that I shall not be able to get through it with less than three hours of prayer.' It is John Angell James who said: 'We are weak in the pulpit because weak in the closet.'" Again: "Do we know a tireless industry like that of Whitefield? . . . or like that of Wesley? Do we know an engrossment in the Master's business like that of Brainerd, who could say of himself on more than one occasion: 'I cared not where or how I lived or what hardships I went through, so I could but gain souls to Christ.' Do we know a travail of soul for the ungodly like Paul? Do we know a singleness of purpose like that to which the sainted Brown of Haddington exhorted his sons? 'O labor, labor to win souls to Christ!'"* Prayer, earnestness industry

Rev. S. Parks Cadman, D. D., gives the following advice: "Men and brethren, let us seek the new life for which we have been apprehended by our Lord. . . . Once in the continual presence of God's purpose and man's need, methods will rapidly accrue. . . . In every case, save the solitary exceptions which prove the validity of the rule, Power as an evangelist

* Outline Sermons and Plans for Evangelistic Work, p. 80.

let the pastor be his own evangelist. Do you say: 'I have no adaptation for the work?' Then in the name of all unutterably holy, great, and terrible truths, go in, 'horse, foot, and dragoons,' without adaptation! As you go, you shall most certainly be fitted to plead Christ's brief in any court."

Hugh Price Hughes's ambition

On graduating from Oxford University, Hugh Price Hughes, in common with his classmates, discounted evangelism, and was determined to be a literary preacher. A score of persons were converted at a service at Dover, his first charge, and his testimony concerning that event is as follows: "The result of that sermon changed my whole career. I was called upon to decide whether I would follow my literary ambitions or seek the salvation of souls. But I had tasted a new joy, and I chose the salvation of men. It was like turning the switch on a railway. It sent me on the evangelistic line, and I have been running on it ever since." The world knows the result.

Dawson made an evangelist

Rev. W. J. Dawson, D. D., who has recently located in America to do evangelistic work, relates his transformation in his book, "The Evangelistic Awakening." He says: "During the heart-searching of a summer's vacation, after ten years of prosperity as pastor of a large London Church, I was so unsettled and dissatisfied as to question the expediency of preaching any longer. The conviction settled that I dare not leave the Christian ministry and still I was not satisfied. In March, 1903, I read a paper before the English National Free Church Council. This was the first regular session I had attended. Dr. Horton preached a sermon which profoundly moved me. The voice of confidence and conquest was in the air.

Midnight meeting

The climax came in the middle of the week, when a midnight meeting was arranged. On that memorable night the members of the Council, a thousand strong, marched through the streets of Brighton, gathering in the

waifs and wastrels of the streets. . . . The great dome was packed with outcast sinners. Gipsy Smith gave the address. I saw what I had not seen since I was a boy in Cornwall—scores of men and women rising for prayers, and pouring into an extemporized inquiry-room to seek instant deliverance from their sins. And I then knew what was the missing element in my own ministry, what was the vital deficiency in my own Church; it was evangelistic fervor, the spirit of the Christian propaganda." Every one knows the result. Dr. Dawson went home to gather his wealthy and cultured membership for work among the world's outcasts, getting them to march the streets at midnight and to follow a brass band Sunday afternoon to draw men into a meeting. The Church became a steady rescue-station. He makes this final declaration: "But the question in my mind is this: 'Is the gift of the evangelist so unique that it can not be expected in the average minister?' I can not admit that it is. The power of the evangelist usually lies not so much in superiority of gifts as in superior earnestness manifesting itself in great directness of appeal and a positive belief in immediate results."

Gipsy Smith

Every minister an evangelist

Rev. J. O. Peck, who, as a pastor carrying on meetings without outside help, had as high as fifteen hundred conversions and averaged three hundred a year, speaks with authority. He says: "God is without partiality. He will honor one man's ministry with His blessing as truly as that of another. If a pastor wants evangelistic power, He will give it."* Again Dr. Peck says: "Should I seek popularity, or give up all to be a soul-winner? The conflict ended with an entire surrender to the work of soul-saving. At once an intense passion for souls possessed and swayed me. It has never changed."† But his soul-saving success was not easily

God use all

Popularity of soul-winning

* Revival and the Pastor, p. 42.
† Ibid., p. 61.

Determination

attained. Again he writes: "No one ever began the ministry more diffident, more easily embarrassed, more afraid to speak to persons, or more ignorant of the way to do it, than the writer. I often became so confused that neither the people nor I myself could make any sense out of what I was saying. . . . At last, I determined, by the help of God, to be a soul-saving pastor. It cost me ten years' hard work before I began to understand some of the methods of success." "This conviction has solidified into purpose and faith. The pastor and local Church are sufficient for producing a revival under the assured power of the Holy Ghost. We dare not believe less."*

Sufficient

The desired goal has much to do with results and equipments. Rev. W. F. Sheridan, in his book, "The Sunday Night Service," says: "When the author entered the ministry, a consecrated and talented Christian woman, a lifelong friend, and herself an evangelist of unusual power—Mrs. L. O. Robinson, of Indianapolis, Ind.—said: 'My boy, always cast the net. Expect God to give you results and He will do it.' . . . From that time until the present, with occasional exceptions, he has made an appeal to the unsaved for immediate decision at the Sunday night service. In at least three-fourths of the Sunday evenings there have been requests for prayer, and in nearly half of these cases there have been conversions."†

Heart-searching program

J. Wilbur Chapman, in his book, "Revivals and Missions," quotes Dr. Newell's method of personal preparation for a revival: "I had seen so many revivals averted by the condition of pastors that I devoted the entire week of prayer to a preparation of my own heart and life. . . . On Monday I considered the infinitely holy character of God, By this stupendous theme my soul was greatly awed. On

* Revival and the Pastor, p. 109 f

† The Sunday Night Service, p. 140 f.

Tuesday I considered my own particular sins. . . . 'What have you lacked in love, trust, spirituality, improvement of time, and toil for the lost?' 'What of your pride, ambition, self-seeking?' On Wednesday I considered God's kindness to me, my family, and my Church. . . . I was amazed at my own unthankfulness. . . . On Thursday my questions were: 'Why do you want a revival of religion? Is it chiefly to build up one man or one Church, to make your people more genial and loving? Or are you seeking first of all to honor Jesus in the salvation of the perishing? Have you been asking for things which you do not expect to receive and which you make slight efforts to secure?' On Friday I was prepared as never before to look to Jesus."* Is it any wonder that, after this soul culture, he was filled with joy, purpose, light, and power?

Essentials

Rev. James Mudge gives these essentials: "Think much of Jesus. Think much of God. Think much of men. Think much of the man. Pray. Go. Hold on."†

Faith, vision, effort

Dr. Chapman lists the following as helps: "A profound belief in the Holy Ghost, and the conviction that He is willing and waits to do His part in the conversion of sinners and the quickening of the Church." "An unshaken belief in prayer." "Some conception of the lost condition of men." "Personal effort . . . put forth to reach the unsaved." There must be heart-culture and warmth to meet these conditions. A deep conviction of the need and the possibility of a revival rooted in the heart will melt much ice of discouragement.

Quickening Methods

Necessity recognized

Dr. H. C. Fish, writing in 1874 ("Hand Book of Revivals"), did not know of the more absorbing and religiously listless life of to-day. He was a little afraid of revival

*Revivals and Missions, p 116f

†Outline Sermons and Plans for Evangelistic Work, p. 59.

plans, and yet, after careful consideration, declared that an awakening was not possible without them, and could be assured by the use of the right ones. He quotes Rev. Francis Wayland as describing the means which brought about the revival of 1832 as follows: "On the part of the Church putting away all known sin." "Setting apart seasons of fasting and prayer and humiliation, both individually and collectively, has very commonly been attended with a blessing. Those seasons which have been followed by most powerful revivals have been marked by unusual confession of sin, deep humility, earnest longing for the salvation of others." "The more frequent and more faithful preaching of the Gospel has been generally followed by increase of religious attention in a congregation, meetings for conference or for exhortation and prayer, by lay brethren, have been very common, and have been very useful." Nearly a century ago definite means were employed.

Separation, Prayer, Preaching

Dr. Chapman, while warning against dependence upon methods instead of Divine power, says: "God has seemed, especially in these latter days, to honor the methods of men and machinery, as it has been called by some, and indeed, some of the greatest revivals in the past ten years have come as the result of wise planning and the adoption of methods which have certainly not been displeasing to God." No greater work in recent years has been done in this country than that done by Dr. Chapman, and he invariably lays careful plans and works them.

Chapman on "Methods"

A. J. Merchant answers the question, "Before the Revival, What?" as follows: "1. A re-endowed minister baptized with the Holy Ghost. 2. The Official Board called together to plan and pray. 3. A preparatory course of sermons, the law, and the Gospel. 4. The faith of the people encouraged by accounts of extensive revivals. 5. The Church called to secret prayer for a return of Pente-

Detailed activities

cost, waiting, interceding, importuning. 6. A thorough canvass of the congregation, prayer in houses, shops visited."*

Preparatory advice

Dr. Chapman sends a letter to the pastors where he expects to come for a union meeting, containing, among other things, the following: "May I not count on you for the most thorough preparation of your own people? Work as if everything depended on you. In addition to the union preparation of the people, may I suggest, out of my own experience (and he was greatly successful as an evangelistic pastor) the wisdom of your having a month of preparation in your own Church, using your Sunday evening services and your prayer-meeting addresses for this end? For the former take such subjects as these: 1. Confessing sin. 2. Personal consecration. 3. Our responsibility for the unsaved. 4. What must I do to be saved? For the latter take such as these: 1. Revivals in history. 2. How may we promote a revival? 3. Hindrances to a revival. 4. Are we ready?"†

Topics to consider

Time of year

It is usually well to hold the special services every year at about the same time. Sometimes the iron will show that it is red hot at an unexpected time; then strike. Dr. Peck usually began his meetings on New Year's-day, but once had a revival break out in May, one month after coming to a new charge.

Divide the membership

Rev. J. A. Ward, while pastor of St. Paul's Methodist Church, Cedar Rapids, Iowa, prepared a successful revival meeting as follows: The membership was divided into four equal groups by going down the alphabetical list. After a stirring sermon, the members were asked to remain, and then divided into four sections in different parts of the church. Each leader then told his group the week night they would be responsible for the services. The names of the absentees

* Outline Sermons and Plans for Evangelistic Work, p. 105.
† Revivals and Missions, p. 84.

were read, and some one agreed to see each of them. The different groups, with their respective leaders, were to have charge of the first half hour on successive evenings. This plan placed definite responsibility on every member. They invited unconverted ones on their night. The leaders became enthusiastic workers, developing unexpected ability. Friendly rivalry sprang up between the different divisions. The converts were readily taken up by an active membership. Friday night was given over to the Sunday-school.*

Working the plan

This plan is capable of careful and wide-reaching usefulness for a city Church. A committee may be appointed to assist the leader in planning. A secretary could send out postal-cards each week to a particular section, reminding the individuals of their night. A cottage prayer-meeting rally could be arranged by each group. Any expenses will be met by a "group" collection.

Dr. Banks's conclusions

The Rev. Dr. Louis Albert Banks, who has many conversions in all his pastorates, thus describes revival preaching: "To be effective it must be positive, direct, sympathetic, and directed towards the heart and not the head. It must be simple and clear, illustrative, intense, and full of the Bible. The preacher must be conscious that he is God's man, and always be sensitive to the Holy Spirit."†

Revival preaching

Spiritual conditions

Dr. Peck says: "The pastor's own spiritual condition is a vital factor in revival preaching." "The greatest quality in good preaching is the holy quality of the man." "Revival preaching aims at definite and immediate results." "It should be plain and simple . . . earnest and awakening."‡

Moody's "love"

Dr. Chapman says: "Mr. Dwight L. Moody began his preaching with his proclamation of the law, but when he

* Revival and Pastor, p. 201.

† How to Promote and Conduct a Successful Revival, by R. A. Torrey, p. 32 ff.

‡ Revival and the Pastor, p. 115 ff.

had a conception given to him of the marvelous power of the love of God he began to tell that story; and, while he had been faithful to all parts of the Book, he has especially been the advocate of God's love in the gift of His Son." Dr. Fish tells of scores converted during a terrible thunder storm by the preacher's suddenly quoting, "Upon the wicked He shall rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup," and pushing it home to the sinners. This method may have once been effective. To-day cold "hell-fire" sermons and warnings of coming punishment harden and fix people against religion. Gypsy Smith has a sweet, penetrating voice, that reaches the inner recesses of the heart. Dr. Chapman began his religious work singing in a choir, and his musical voice is as tender and pleading as a woman's. Gentleness, heart-playing tones, love-arousing messages are the most moving. Dr. Peck tells with approval the following experience of a once celebrated evangelist, Rev. A. B. Earle, who, speaking of revival preaching, said: "The fifth (sermon) was prepared with a scorpion in it. It was a severe one, and the last harsh sermon I ever preached, and the last one I ever expect to preach."*

Thunder-storm

Tender voice

"Scorpion" discarded

Dr. Charles L. Goodell, who is marvelously successful as a revival pastor, having taken in three hundred and sixty-two in one year, and four hundred the next, at the close of his special services, says: "When it comes to the revival service, throw your whole soul into it, and depend upon God and your Church for help. Good results have doubtless come from meetings in which several pastors have preached on succeeding nights, but careful and long-continued observation has convinced us that more is lost than is gained by sharing responsibility with others. Face this issue with "holy boldness" and absolute trust in God. Let it be fully under-

Outside preachers

* Revival and the Pastor, p. 122.

stood by your soul that there is no compromise, no retreat, no surrender."

Divert attention

Dr. Peck says: "The author does not believe it wise even to call in the aid of brother ministers. . . . It would be better to have one evangelist permanently than a dozen transiently."* Personal experience shows that usually outside helpers called in divert attention and make a leaky crack in the unity.

Aim for results

Charles H. Yatman, a long time successful evangelist, gives the followng good advice about the meetings: "Aim at good meetings rather than great meetings; for converts rather than crowds; for daring leaders rather than dazzling ones; for results rather than reports; for Mr. Sound-in-the-faith as your chief card rather than Mr. Sounding Brass." "It is a mistake to read too much Scripture in meetings." "It is the beginning and ending of services that are remembered longest. Have a variety to begin with, and close in like manner." "Make a place in your plan of conducting the service where people can be silent and meditate, and with their hearts and minds worship God." "Call to a private service folk of the parish who could and ought to take part in the meetings. . . . Then show them how to speak and pray in public, and make them practice then and there."†

Personal Effort

Warmed by visiting

Visiting and individual appeals pave the way for success. Dr. Peck says: "Often and often during revivals, while visiting from house to house and pleading with persons to give their hearts to Christ, I would hold on for a surrender of the soul till I had no time remaining for food, and hastened from that triumph to the church to open the evening

* Revival and the Pastor, p. 195.

† Outline Sermons and Plans for Evangelistic Work, p. 101 ff.

meeting."* "In every revival I spent each day in this personal effort, and when the evenings came, men and women were there to seek Christ who would not otherwise have crossed the threshold of the Church." This work insured some to "move," and this infected others and insured the success of the meeting."† "If the pastor and a few choice spirits will, during the week preceding the extra meetings, unite in prayer for individuals, and then separate to see these persons in private, holding on in prayer and personal effort until one or more have decided to seek the Lord, when the meetings open these persons will arise promptly at the invitation and go forward to the altar. The effect is at once electric. . . . Men will flock to see this new work and will be brought to concern of mind."‡

Ready to "move"

Specific prayers

It is sadly true that many pastors neglect personal work —so gloriously fruitful, and so gladly welcomed by every one. Early in the author's life a resolve was formed never to meet a man many times without talking about personal religion. In an experience among politicians, high and low, business men, of meager and millionaire resources, officials, all classes, not one has ever grown angry or rebuffed the subject. Men are eager quietly and kindly to talk about their heart-hunger, if approached tactfully at the right moment and with a broadly sympathetic bearing. Influence and even surprising confessions of Christ can be won in this way. Business men and politicians have more than once offered thanks with tear-wet eyes for proffering friendship and discussing personal religion. Ministers call usually only for money or favors. The city's bad element call to influence them in policy; Christ's representatives must confer more with these leaders about their relation to the kingdom.

Religious conversation

Welcome

Politicians

* Revival and the Pastor, p. 61.
† Ibid., p. 69.
‡ Ibid., p. 65.

Trumbull on personal effort

Dr. Henry Clay Trumbull gives a most remarkable testimony to the value of personal touch: "For ten years (in the Sunday-school missionary field) I addressed gatherings of persons from ten or fifteen to five or six thousand each. In this work I went from Maine to California, and from Minnesota to Florida. This gave me an opportunity to test the relative value of speeches to gathered assemblies. Later, for more than twenty-five years I have been the editor of a religious periodical that has had a circulation of more than a hundred thousand a week during much of the time. Meanwhile, I have published more than thirty different volumes. Yet, looking back upon my work in all these years, I can see more direct results of good through my individual work with individuals than I can know of through all my spoken words to thousands of persons in religious assemblies or all my written words on the pages of periodicals and of books. And in this I do not think my experience has been wholly unlike that of many others who have had large experience in both spheres of influence."*

Drummond's student

Henry Drummond tells of an American medical student who remained at school an extra year to win a skeptical friend and, succeeding, saw this friend become a medical missionary. Dr. Chapman says that an upward pushing on his elbow by his Sunday-school teacher led him to a decision for Christ. Who can tell the result of one person won, though this alone takes much time and effort.

Dr. Peck's Weekly program

Dr. Peck does not believe that preaching is necessary every evening. He suggests a week's program like the following to vary the services: "Devote Monday evening to young people and converts. Get them to testifying. On Tuesday night have a stirring prayer-meeting, urging the members to leave off all their introductions and perorations.

* Individual Work for Individuals, p. 29.

. . . Great results are often realized by inviting ten or twelve persons to pray, if only for a minute or a half minute each. This will encourage the young and timid to lead in brief petitions who would not otherwise attempt to 'make a prayer.' On Wednesday evening a sermon may, perhaps, be in order. On Thursday night ask the Church members present to tell the unconverted what led them to seek Christ, or 'what they did in seeking Christ.' On Friday night have a testimony meeting or a sermon, according as the interest indicates."*

Giving the Invitation

The invitation will be given in many ways, varied to "catch" different people and meet variant conditions. Varied

Dr. Sheridan gives the following as his methods: "Ask the audience to bow their heads, and request any desiring prayer to raise the hand. Appointed workers are seated in the rear who watch and invite these to remain after service. With only fifty or sixty left it is easy to hold an altar service or deal with people at close range. At times the audience is not dismissed, but those compelled to leave are permitted to do so during the singing of a song. When the feeling is good, people are invited to come directly to the altar. Frequently before such an invitation, a half dozen or more Christians are called to the altar to help the needy one to come. If all are called, either the small response will dampen the meeting or the large crowd will push some out. At other times those who have been Christians one year, five years, etc., are called front. Sometimes people are not called 'seekers,' but those purposing to lead a new life are invited to give the pastor their hand at the altar. When they come, the question of their willingness to be prayed with and for is asked. The willing ones are kept Sheridan's methods. The altar.

* Revival and the Pastor, p. 197 ff.

on the front seats. No 'sharp turns or tricks' are employed.

Courtesy and persistency

'The law of Christian courtesy will solve the problem for any particular service.' 'Persistency is a prerequisite to success in a soul-winning service.' Almost any service can be made fruitful by a wise and persistent leader. The last thing a preacher should ever do is to get mad—to become impatient in tone or word or movement.

Express interest

"If they will not arise for prayers, or lift a hand, perhaps they will acknowledge their purpose at some time to live a Christian life. 'Use all the powers of the personality to move the people.' "*

Dr. Peck's advice

Here follow some of Dr. Peck's general advices as given in "The Revival and Pastor:" "A conspiracy of adverse conditions will sometimes arise to daunt the confidence and courage of the people." "Have a courageous faith." (p. 151.) "Enthusiasm, especially in the pastor, is indispensable to his work. It fills his preaching, exhortations and prayers with an indescribable potency. It imparts to the audience its own

Optimistic

magnetism." (p. 182.) If the pastor "has discouragements and fears, let him tell them to God, but never to the people." (p. 185.) "Often the writer has met only utter discouragement the first three weeks, but persistent pluck has at last been rewarded with marvelous success. Once he staid *all night in prayer* with a few heroic souls, and within three days the work of God was moving grandly." (p. 47.)

Wavering faith

"The author, in the greatest revival he ever saw, lasting fourteen weeks, when over fifteen hundred sought Christ, occasionally discovered a wavering in the line of battle and a decrease in the number of penitents. As often as this was manifest, he kindly told his members that there was a lack of earnestness in their praying. Did they want the work to stop? Would they falter now? They were summoned in

* The Sunday Night Service, p 155 ff.

loving earnestness to reconsecrate themselves and seek a fresh anointing of the Holy Ghost. They gathered in great numbers around the altar, and, after a half hour of prayer, the revival broke out anew with increasing power." (p. 149.)

Work the people

"Luther's epigram is true, 'The Lord is a good Worker, but loves to be helped.'" (p. 111.) "Let the pastor work his Church. This is to be a revival without an evangelist. . . . The Church must feel that the responsibility is on them. . . . Exhort the people to brevity in prayer and testimony, and to continual work outside the meetings. Select some men for picket duty, to watch for strangers, and speak a word of welcome to them. . . . Enlist Christian women to visit families and invite them to the services. . . . The old deacon was philosophical and not egotistic who said, 'We always have a good meeting when I take part.'" "I always selected a secretary well acquainted with the community, who aided in securing names and addresses of all who came to the altar or rose for prayers. Together we frequently went over them and selected certain members of the Church to whom we gave one or more of the names. They were to visit these awakened persons at once and ascertain their spiritual condition, and help them accordingly, seeing that they ultimately united with some Church." (p. 189 ff.)

Secretary for names

Neglect of prayer

Dr. Chapman gives the following warning: "There is a disposition to be encouraged because of past success and neglect to wait before God for the continuation of His blessing. This is perilous to the work, and few things could more grieve the Spirit."

The author plans

The writer has quoted at length from many authorities after several trials of the plans suggested, feeling a full approval of the advice given. The author has never engaged a regular evangelist, as yet, though he may do so, not being held by any rule. He heartily enters into union

meetings. All of the quoted books, with others, are read and culled in preparation for revival meetings, and some of them are laid with the Bible during the campaign. Though always a city pastor, no revival season has passed without from twenty-five to one hundred and twenty-five conversions with accessions on profession of faith the year round. These results are achieved by prayer, purpose, and persistency. It may be suggestive to give the program of one revival service. A rousing, usually imported, leader conducts a thirty-minute song-service, using, not the solid hymns, but swinging songs, such as "The Glory Song" and "The King's Business." A number of short, voluntary prayers follow, with a Scripture lesson (always brief), then the announcements and collection. After a spiritually sung solo comes the twenty-minute, newly prepared sermon, spoken with confidence in God, and using all the hearty force at command. This closes with an appeal. If many immediate responses occur, an altar service is immediately held. If not, then follows a testimony meeting of the "short stop" sort in answer to a question put, related to the evening's subject. Sometimes it closes by everyone rising who did not speak and saying, "Praise the Lord," and sitting down again in a reverent and orderly way. Then the invitation is given again. If it fails, Christians are called to the altar for prayer. Then, while they are praying, the pastor is in the audience urging folks to decide. To a man he will say, "Will you come up if all the men, Christians, and those desiring prayers are invited to an altar service?" This saves him an embarrassing designation and if at all interested he seldom refuses. So young people, women, married folks, and the different classes are addressed. Frequently there are three or four altar services. An effort is always made to get the new convert to testify. Inquirers are handed

Program of meeting

Altar service

over to competent people asked to do this work, the pastor only coming in when they fail. Workers seek to hold the unconverted until after the meeting. The pastor always picks out a promising case and goes after it as soon as the benediction is pronounced. Many of the best conversions occur after nearly every one has gone home. Sometimes a service is closed by having all the Christian men come to the front and stand while the rest of the audience pass by and shake their hand, meanwhile the chorus and people sing a familiar piece. This creates a warm, social atmosphere, and the standing men give force to the vigor and attractiveness of the Gospel. The unconverted are often "broken up" by such a service. Every possible sane means is used to vary and warm the services, the pastor being always guided by Dr. Peck's advice: "There must be a strong hand on the helm, and that hand should be the pastor's hand. He must possess the revival spirit if he would have a revival, and must stand at the center of the mighty movement."

Retain unconverted

Men to the front

Pastor's hand

Variant Plans Employed

Trial and good testimony prove that results may be secured by an adapted use of a few other plans like the ones which follow. They are not developed fully, since every individual worker must fit them to his own personality and to local conditions, if they are to be used at all.

Fit the personality

Fix a specific time and ask the people to pray and plan for it. Preach preparatory sermons, but, when the meetings open, start after sinners. Do not club Christians. Here are a few advance sermon subjects used: "The Need of Worship, True Worship, Genuine Thankfulness, Fitness for Prayer, Religious Loafers or the Necessity for Christian Activity, Man's Greatness When Empowered by Christ, Love Touches and Lifts by Sacrificing, The Need and Price of a

Preparing sermons

Midweek service subjects

Revival, Unity from Brotherly Love." Have preparation subjects in prayer-meeting. The following were used by the author:

SUBJECTS
FOR
WEDNESDAY EVENINGS
AT
GRACE M. E. CHURCH,
Cor. S. 14th and W. 13th Ave.

Why is it that so few attend prayer-meeting?
Psalm cxxii, 1.
What is the cause of the general religious indifference?
Isaiah liii, 6.
The greatest Christian movement to-day.
Acts i, 8.
Are revival meetings unwise?
Acts iii, 19.
How can revival meetings be brought about?
Jeremiah xxxiii, 3.
Can every one do personal work?
2 Corinthians v, 17-20.
Will it do any good to pray for the unconverted?
James v, 16.
What do I mean to do?
Psalm cxvi, 13.

A HOMELIKE CHURCH.

Create appetite

Invite outsiders to talk. Pass questions that draw out experiences. Let it be seen how many were converted in revival meetings. Find how the meetings were conducted. Moaning prayers, head-clubbing testimonies, pessimistic forebodings, and Job-advisers ought to be shut off like a draught on a bald head in the winter time. No pastor should either use or permit them. Suppose there is sin and laxity in the membership, hold out clearly the richness and joy of a real revival season and soul-cleaning, and preparation will result.

Keep constantly in tender and sweet touch with Christ, and let this spirit out for the specific purpose of getting them to hunger for righteousness.

Rally every organization in the Church for a separate conference. Close the official board meeting preceding the special services with a "tea," followed by a conference and prayer for the meetings. Arouse "organizations"

Do the same with the young people's organization, the Sunday-school, and the ladies' societies. Take it for granted that all favor the meetings. Organize a prayer league weeks beforehand. Here is a pledge used: Prayer league

"This one thing I do."

PRAYER LEAGUE.

I agree to unite with my pastor and other members of the League in prayer, morning, noon, and night, for a revival of religion in THIS Church, and will also sustain the special services by my presence and co-operation to the best of my ability.

GRACE M. E. CHURCH,
Chris. F. Reisner, Pastor.
Dec. 6, 1903.
Meetings begin Jan. 10th. NAME.....

Encourage the making of prayer-lists. Constant work for one or two particular persons wins. These plans will create a faith-building air of expectancy. Prayer lists

Plan and pledge for only two weeks of meetings. If wise to continue longer, interest will hold them. Get a good singing leader and organist who are religious and can put feeling into the music. Select a sane song-book or print a card with personally valued pieces on it. Have enough for every one. The music

Print your subjects for the two weeks. These may illustrate: Printed topics

10.30 A. M.—A Modern John the Baptist.
7.30 P. M.—Man's Natural Greatness.

MONDAY, JANUARY 11.

A Name to be proudly worn.—Rom. i, 16.

TUESDAY, JANUARY 12

Get off the fence.—Rev. iii, 15.

WEDNESDAY, JANUARY 13.

Are "conscience and doing right" safe guides?—Acts xxiii, 1.

THURSDAY, JANUARY 14.

A new route to Heaven.—Gen. xi, 4.

FRIDAY, JANUARY 15.

Sick folks cured.—Matt. ix, 2-8.

SUNDAY, JANUARY 17.

10.30 A. M.—Am I my brother's keeper?—Gen. iv, 9.
7.30 P. M.—A strong but crippled man.—2 Kings v, 1-19.

MONDAY, JANUARY 18.

Ideal socialism desirable.—Matt. xxiii, 8; Rom. xiii, 10.

TUESDAY, JANUARY 19.

A great mine discovered.—1 Cor. iii, 21.

WEDNESDAY, JANUARY 20.

A fast young man.—2 Sam. xviii, 14-17.

THURSDAY, JANUARY 21.

What sin can not be forgiven?—1 John v, 16.

FRIDAY, JANUARY 22.

Is there a Hell?—Luke xvi, 22, 23.

SUNDAY, JANUARY 24.

10.30 A. M.—A bankrupting transaction.—Mark x, 17-22.
7.30 P. M.—How can I have faith?—Heb. xii, 2.
P. S.—Consecration meeting at 7 P. M. each evening in small Chapel.

Arrange the territory around your Church into districts, with a committee in charge of each. Let them scatter the printed matter and take a religious census. The author used the following card: Canvass Systematically

No..... *Street*.....

Names of Inmates	Church.	Letter
Adults.		
Children.		

Note.—After the written abbreviation for the name of the Church there will be [M] for member, [P] for preference, [A] for attend. Under letter [L] will mean have a Church letter, [C] a member in the city; a blank, that their membership is in another place. If boarder, put [B] after name.

Name of Caller.....

Question for testimony

Use your own people as preachers. Ask the questions: What brought you to Christ? What kept you away? Why are you glad you are a Christian? Appoint three or four ahead of time to start the answers.

Lead to decision

Methods in the services are valuable and necessary. Dr. J. O. Peck's "Revival and the Pastor" should be placed alongside the Bible during the campaign. The way to Christ must not be made too hard nor too easy. It is as simple as it is to love. We should use every tactful method to "land" the fish. Never scold, never get discouraged, never acknowledge defeat. Find something to rejoice over and to commend. Help people to move by expecting it. Dr. Chapman never says "who will?" but "how many?"

Cards to sign

If the "card system" will start people, use it and follow it up. Here is a good card used by the Lexington Avenue Baptist Church, Chicago, which has been succeessfully used at Grace Church:

I am a Church member, and desire prayer that I may do better service for Christ.

Name .....

Address .....

I am a Christian, but not yet a member of a Church, and desire prayer that I may follow the commands of Christ.

Name .....

Address .....

I am not a Christian, and desire your prayer that I may be saved.

Name .....

Address .....

Dr. Chapman, in all his meetings, employs the following:

I HAVE AN HONEST DESIRE TO LIVE A CHRISTIAN LIFE.

Name .....

Address .....

Church or Pastor's Preference .....

Usher's Name .....

Train a personal workers' class weeks before. Let them bring live objections to be met, while training them, and have members impersonate different sorts of unbelievers. When the meetings start, these assistants are heart-hot and capable. Urge each one to hold an unconverted person after the meeting is dismissed and, if unable to clear up his clouds, to detain him until the pastor can get to him. Every possible means must be employed to get people into the service. It is easy to preach during revival meetings, and the pastor must do much calling and inviting as well as outside pleading. Hearts touched on the street will be more easily moved in the meeting.

Workers' class

Calling

Advertise. Big signs around the church, billboards all over the city, prominent articles in the daily papers must be employed. In the last meeting at Grace Church, one daily paper printed the words and music of a popular religious song. Another paper printed a new song, written by our music leader. Another reproduced one of the big billboards used. London Heights Church, Kansas City, Kansas, got man after man to promise to be one of ninety-nine men to come and sing "The Ninety and Nine." They thus aroused the workers, fed curiosity, and secured the attendance of many men. Another Church issued a card promising that "a blacksmith, a school teacher, a grocer, a machinist, a painter, a working girl, a carpenter, a doctor, a lawyer will tell "Why I am a Christian." This last meeting was held in a hall, hoping to catch people prejudiced against a church building.

Publicity

99 men

"Trades"

Charles M. Alexander, the stirring Associate of Rev. R. A. Torrey, was invited to a luncheon by a prominent real estate dealer in Philadelphia who had been aroused in revival meetings. This business man then invited in forty-three young business men. They opened the meal with a Psalm, and then talked about religion in a general way.

Luncheon

Soon the "Spirit" fell upon them and one after another arose and acknowledged that he had not been living a right life. Five then and there accepted Christ for the first time. At once these men began to do personal work, and a result fifty men were converted in the next few days. Why not duplicate this meeting all over the land? Men are tender and will respond. It ought to be as easy to talk about Christ as about civic righteousness at such a time and place.

New Converts

Systematic care

New converts require careful and systematic attention. It is often harder to hold them than to start people in the Christian life. A leader of ability and consecration can look after from five to ten. He will plan to be a social as well as a spiritual friend. The weaker may have the care of an under-shepherd, who, at a quiet suggestion, looks only after him. Receive converts at once into some sort of membership (if there is no probation plan, make one) in the Church at once. Do not let them wait. Dr. Upham advised early baptism, since it would "burn the bridges behind them." Send a personal letter with a few clear rules on a card that they can easily carry.

Into the Church

Rules

The author prepared the following:

A FEW RULES.

(KEEP WHERE THEY WILL ACT AS A REMINDER.)

1. Pray—read the Bible and good books—associate and talk with Christians. Avoid bad companions and surroundings.

2. Attend every Church service possible, and take an interest in them. Do not let *lazy, dead* Christians be your example. Do not be frivolous or careless about sacred things.

3. Strive to help some one else to Christ. Show His spirit in all deeds and words. Be kind. Correct harsh words and deeds. Proudly claim the name "Christian."

Social life

Plan a social life; they will be lonely and lost when the meetings close and their old haunts and habits are forsaken.

It is always well to mark and present a small New Testament to the young men converts. Twenty-five cents will purchase one. Loan them good books. Many stimulating ones are now found in fiction form. Biographies of the lively sort can not be excelled for helpfulness. Pray for and love them, and follow unusual leadings in their behalf. Testament Books

Dr. Peck, in writing about the new converts, says: "Old habits are pirates in the guise of friendship. These habits will tempt converts to take little excursions in the old ways." Old companions will draw them away and may wreck them. "They must learn to lean on Christ alone. . . . They must be taught to live by faith and not by feeling." "Keep up the sociableness of the revival. Revival meetings are eminently fraternal. . . . On Sabbath, at prayer and class meetings, and especially at the dismissal of the evening service, the old cordiality and friendly interest of the revival weeks should be shown young converts." "Give converts something to do." "Make the reception on probation impressive." "Organize a probationers' class." "Let the public reception into full membership be made a red-letter day."* Companions Work

Rev. J. Wilbur Chapman says: Dr. Chapman's suggestions

The following suggestions may be made, among scores of others, as to the new convert's training:

1. Create in his mind a desire to know God's Word.

Some simple suggestions may be made as to Bible study, such as

(a) Study one new verse of Scripture daily.

(b) Commit to memory a whole book, like Ephesians or Hebrews.

(c) Put into practice the promises of the Bible.

(d) Live daily by its principles and teachings.

2. Make him understand his responsibility to the Church.

(a) Its services, to attend them.

* Revival and the Pastor, p. 217.

(b) Its prayer-meetings, never to be absent without an excuse which could be given to Christ.

(c) Its support. No Christian really grows until he knows the grace of giving.

(d) The peculiar doctrines of the Church should be taught him. He ought to know why he is a member of this particular Church.

(e) Stir his soul with a desire to help others. This stimulates his own growth.

3. Teach him at once that he may be filled with the Holy Ghost.

(a) This is his birthright in Christ.

(b) This is the secret of victory over self and sin.

(c) This is the secret of Bible study.

(d) This is the real inspiration to service.

(e) This is the joy of service.*

*Outline Sermons and Plans for Evangelistic Work, p. 114.

CHAPTER XII.

Money for the Church and Allied Interests.

Gathering Money Impressively

Bishop McCabe, addressing a class of ministers about to be admitted to the Kansas Conference on trial, said: "If I should give you a motto, it would be, *"Raise money and save souls."* Jesus took occasion strongly to commend the widow for putting her "mite" into the collection-box. It is a shame to use the word "beg" in connection with Christian work. It is possible to make the regular Church offering a time of real worship. Forethoughts are more effective than afterthoughts; therefore, the pointed prayer concerning the giving of money has a better effect when coming before the collectors pass.

Bishop McCabe

Beg

Preceding prayer

Religion so cheap that it pays nothing brings little joy or help. On the other hand, money-giving does not condone or purge dishonest gains. A juggler in India, who had filled his pockets by cheating, stopped to cleanse his sin by a Ganges bath. A monkey found his clothes, abstracted all the money, and then threw it in the river after him. There is only one way for genuine cleansing—a giving up of all ill-gotten gains. God still sits over against the "treasury" and sees the offering and the offerer.

Honest giving

It is not out of place to enforce the need, the privilege, and the spirit of giving. It is not so easy to pass on a collection-plate to a neighbor without making a contribution

Enforcement

as it is to ignore a box with a handle that is poked in front of one. The very air of the ushers can be impressive. They may rush along quickly and lightly. They may pass the money-receptacles quietly, impressively, and expectantly. The old conductor, who instinctively reached for the bell-cord at the side of a regular attendant who ignored the collection, felt the dignity of his work.

Expectant ushers

The Weekly Pledge

Addressed by laymen

Grace Church, Denver, began its financial year with five short addresses by leading laymen, after a brief sermon on the need of Church support and in appreciation of the business methods of the local Church. Cards were passed, asking for weekly subscriptions, at once, and the announcement was made that early Monday morning every absent member would be mailed a similar card. The chairman of the finance committee knew practically who was absent, by viewing the audience. The committee worked far into the night addressing envelopes. Those present and those receiving letters were told that if there was no response in ten days another card would be sent, together with a stamped envelope addressed to the chairman. At the close of this time those failing to reply got the card and envelope, with a letter telling them that if no answer came to this letter the committee would conclude that the member wanted an amount to be suggested. At the end of ten days another letter went out to those yet failing to reply, suggesting an amount, and saying that no reply would mean that this amount was satisfactory. The plan worked so well that pledges were received from nearly the entire membership.

Follow up system

Suggesting amount

Pastoral demands related

Some people have no idea about the demand for work and money which a minister must meet. It is a bit embarrassing for the pastor to relate it, but better than for ignorance to continue. Usually there is an ex-minister in

the audience, or the son of one, or a peculiarly sympathetic professional man who can detail it. This knowledge often leads to both greater loyalty and better support.

Envelopes in pads

All wise Churches now have numbered and dated envelopes for the whole year. The calendar-holder and the simple card-holder are both good. The Wolverton Publishing Co., of Osage, Iowa, now gets them out in padded form. One envelope can be torn off and the stub, holding date and blank for amount, is left just as in a bank check book. This enables the contributor to keep exact account, guards against mixing the envelopes, and holds them together in a compact and convenient shape. They sell for ten cents for a pad (holding fifty-two envelopes) when ordered in quantities of two hundred.

Cards with envelopes

The Colorado Anti-Saloon League pastes a small envelope on the end of the subscription card, so that the first or total payment can be put in. Money can also be inserted and mailed by putting this card in an envelope.

Young people's pledge

B. E. Helman suggests that the Epworth League Treasurer meet with the regular Church treasurer, and find the names of the young people who contribute nothing to Church support and then help to get a pledge from them. This is a capital plan and is workable.

Tithing

Subscription cards

It must be made easy to pledge. It is false economy to save in printing and postage at this point. Tithing is increasingly practiced. One Church subscription card bears three rows of figures on the back, the first column specifying a possible weekly subscription, the second giving the amount this will equal for the year, the third presenting the income upon which this is a tithe—*e. g.* A weekly payment of fifty cents means for the year, $26.00, which is one-tenth of a yearly income of $260.00. It impresses the possibility of weekly subscriptions.

Independence Avenue M. E. Church, Kansas City, Mo.,

Estimated expenses

prints a detailed statement of the estimated expenses for the year on one end of the card.

Pledge form

Here is a good form for a pledge:

I will pay $..... per week towards the current expenses of .....Church, taking this opportunity to show my gratitude to God and to work with Him for the world's uplift.

P. S.—If the Lord prospers me, I will increase my subscription later. If reverses come and I am compelled to diminish it, I will notify the Financial Secretary.

Financial Secretaries

Roberts Park Church, Indianapolis, has four assistant financial secretaries, with one in charge of all names from A to C, another from D to J, and so on.

New members

Rev. Warren H. Day says: "We have free seats. Every new member is at once asked to contribute to the Church support, and to benevolences. We WORK this plan."

Rented pews

Rev. Geo. C. Peck's Church rent the pews, but secure subscriptions to make up the deficit, using envelopes.

Statements

Many Churches, in connection with the assigned envelope numbers, publish in the weekly bulletin the assigned number of those in arrears, together with the amount due. Monthly statements should be sent impartially to all. The offended ones will soon see the business sense in the plan and become reconciled.

Subscription valid

A subscription should be as good as a note. A Horton, Kansas, Church collected a subscription by going to law. Lexington Avenue Baptist Church does not give a Church letter to a financially able subscriber who is not paid up. The other Churches might profitably imitate it.

The Tithe Receiving Church

Wesley Church

A few years ago, when Rev. J. W. Magruder became pastor of Wesley M. E. Church in Cincinnati, he found it depleted in membership and financial resources, though it had once been one of the most prominent in the denomina-

tion. It is now a down-town Church, made up of clerks and artisans. Some time after he became pastor, four men and their wives at a dinner party, after discussing the matter for two hours, decided that "bringing the tithes into the storehouse" meant paying one-tenth into the Church treasury. Beginning the next Sunday, they put one-tenth of their week's income into the collection plate. Others signed a pledge to do the same, until, at the end of sixteen months, one hundred and eight were enrolled. Only sixty had thus tithed for a year, and yet these "paid to current expenses and benevolences nearly twice as much as all the other four hundred and forty members." "A surplus was left in the treasury at the end of the year, after all bills were paid; the apportionments for benevolences were met for the first time within living memory, and the two-million-dollar line for missions was reached without a struggle." This in spite of the fact that "times were never so hard, and the income of members were diminished, while scores were out of employment either all or part of the time." At the same time, they had "the most spiritual year in the recent history of the Church, with an ingathering of one hundred and twenty-four new members."

Origin

Receipts

"Hard times"

The treasurer reported: "During the seven years I have acted as treasurer, there has been no year that has placed upon me so light a burden as this."

"The tithers include all sorts and conditions of people— errand boys, factory girls, working women, wage-earners, clerks, stenographers, book-keepers, business men, lawyers, physicians, preachers." "Each member pledges himself at the end of the week to count out one-tenth of his income from wages, salary, profits, rents, interest, inheritance, or other resources, balance his private tithe book, inclose the money in a weekly envelope, without signature or other mark attached (whereby the amount of one's income could be

The tithers

Pledge

found out), and place the same on the collection plate at a Sunday service." This money is kept in a separate fund, and apportioned by the pastor and officials in the ratio of 45 per cent current expenses, 45 per cent to Conference collections and other benevolences, and 10 per cent to repairs and improvements of Church property. It thus reaches about twenty-one different objects. Having entered into this covenant, no member is expected to sign any other subscription for Church work or benevolence of any kind."

Apportioned by board

Further subscriptions

The dues for the women's societies, and the men's club, and the Sunday-school collections, and money for every other department, is paid by the treasurer for those who tithe. They pay it into the Church, and are asked for no more.

Advantages

Bishop Thoburn, in speaking of its advantages, says: "The casual worker likes it because it requires, instead of a stated amount, only a fixed proportion of his income. He is not 'dunned for his dues.'" "The element of secrecy is pleasing to the poor," because their meager giving is not compared with the munificence of the wealthy. "A feeling of equality is diffused among the people." "To educate the people to this system of finance, a quarterly conference of tithers for the exchange of experience and the study of the Scriptures has been found to be invaluable." (Gathered from tract, "The Way It Works," by Rev. J. W. Magruder —published by Rindge Literature Dep't, 150 Fifth Ave., New York City.) Dr. Magruder has since been pastor of St. Paul's M. E. Church, Springfield, Ohio, and Chestnut Street M. E. Church, Portland, Me., and has successfully inaugurated this plan in both places.

Conference

Magruder

Preaching

Whether this finance method is adopted or not, it is certain that the pastor must preach so as to train people in systematic, spiritual giving. He may not reap all the benefits, but the kingdom is sure to do so. Many conscientiously believe that the Bible commands the paying of

one-tenth. Those who do not can do nothing less than enforce systematic giving and should be able to agree with J. Wilbur Chapman's declaration, "One can hardly be found who would contend that a Christian should give less than a Jew (who gave a tenth)." (From a personal letter.)

Subscriptions for others

Benevolences

Dr. Magruder also secured weekly current subscriptions from the non-tithers, attaching also a pledge-card on which to promise amounts for the different benevolences. This latter card had the following pledge: "I hereby subscribe the following amounts to the various benevolent enterprises of the Church, and promise to pay, if possible, either through the weekly envelopes, or else to the financial secretary or pastor, not later than May 1,——." The year closed in September. All collection envelopes had blank space for "benevolences" as well as for current expenses.

Other Money Gathering Methods

Common budget

Church support

The First Baptist Church, of Worcester, Mass., Rev. L. C. Barnes, D. D., pastor, has a finance system called "United Giving," which they count a great success. They have one pledge for Church support, as follows:

I pledge for the year ending December 31, ..., $.....cents per week for Church Support, including pew rent, in accordance with the plan adopted by the Church, to be used for all local current expenses, as salaries, music, heating, lighting, Bible-school, Women's Association, Young People's Society of Christian Endeavor, Chinese School, etc.

Name.....

Date.....*19*.. *Address*.....

Estimate

The Church finance committee makes up a budget of the money needed for the year. This is formed by each organization sending in an itemized list of their needs, *e. g.*, the Y. P. S. C. E. asked for $110.00, to be used as follows: Junior Y. P. S. C. E., $10; Flower Committee, $26;

Social Committee, $15; Lookout Committee, $5; Prayer-meeting Committee for Topics, $7; Local Union Y. P. S. C. E., $10; State Y. P. S. C. E, $7; Local B. Y. P. U., $2; State B. Y. P. U., $5; International B. Y. P. U., $5; Executive Committee, for general expenses, $18. Total, $110.00.

The different women's organizations made up their budget; this was passed upon by an executive committee composed of representatives from each one, and then the advisory committee of the Church Board again considered it, and sent it to the finance committee. This plan saves the work of gathering and handling ten or fifteen different funds, and guards the people against being bored by constant collections.

Beneficence combined

The benevolences are subscribed in one fund, with a different treasurer, in the same way, payable weekly. The following pledge is used:

Blank form

BENEFICENCE.

FIRST BAPTIST CHURCH, WORCESTER, MASS.

I pledge for the year ending December 31, 19.., $.....cents per week for Beneficence, payable weekly, or as I may arrange with the Treasurer, to be used in accordance with the plan adopted by the Church, including all general benevolences and charities in which our denomination is engaged, and such other objects as the Church or Advisory Committee may from time to time vote to aid. The division for 1903 is outlined on the back of this pledge card. Specific objects, if any, the following additional amounts.....

(For objects not mentioned on the back).

Name .....

Address .....

Date....., *19*.. (OVER)

As this is a voluntary pledge, it may be canceled at any time by giving notice to the treasurer or the pastor.

On the reverse side of this pledge-card the percentage used in distribution to the different causes is given as follows: Distributio

PERCENTAGES FOR 1903.

(of $1. going to each cause).

Foreign Missions		.40
American Baptist Missionary Union	.32	
Woman's Baptist Foreign Missionary Society	.08	
Home Missions		.40
American Baptist Home Missionary Society	.25	
Women's American Baptist Home Missionary Society	.07	
American Baptist Publication Society—		
Bible-school advancement	.01	
Bible distribution	.02	
Massachusetts Baptist Convention	.04	
Massachusetts Baptist Sunday-school Association	.01	
City Missions		.10
Miscellaneous		.10
Worcester Children's Friend Society	.01	
Northern Baptist Education Society	.01	
Other Beneficence as the Church votes	.08	
		100

The children's organizations are also included. Two collections thus take the place of "twenty-one." 21 included

Two sets of envelopes are furnished; the "Church support" are white, and the "beneficence" are pink. Envelopes

The first year this plan brought in $976.25 for "Home Missions" as against $590.83 the preceding year, and $1,607.94 for "Foreign Missions" as against $760.88 the preceding year. Success

The Church that is not bothered with an annual deficit is indeed rare. Rev. D. G. Downey, of St. John's Methodist Church, New York City, has devised a new method to meet this difficulty. A "Sustaining Member's League" has been formed. It consists of every one who agrees to take one or more shares at $5.00 apiece, one-half to be paid on Annual deficit Shares

Additional

Christmas Sunday, and the other half on Easter. This sum is in addition to the regular subscription, and is to be used to make up any deficit at the end of the year. Four hundred shares are offered for sale These peculiarly sacred Sundays are chosen to make the gift more impressive and easy.

Extra appeals

The Second Congregational Church, Oak Park, Chicago, has organized a "Giving Syndicate" to supply funds for extra appeals outside of the current expenses and regular benevolences. Each member makes a definite pledge with the understanding that not more than twenty per cent of this sum shall be called for in any one month. No public appeals are then to be made to the congregation for special causes. Sums under one hundred dollars can be appropriated by the executive committee. On gifts of larger amounts, all members of the "Syndicate" must be given a chance to vote. The Church seeks to get one hundred members in the "Syndicate," and to have two thousand dollars on hand for these appeals. This plan makes it possible, it is claimed, for a majority of the members to be represented in every special claim, and also distributes the burdens. The two thousand dollars was divided into as many dollar shares, and was subscribed by individuals, who took from one share to two hundred. The plan is a success, and funds are always available for hospitals, Anti-Saloon League support, new Church enterprise assistance, etc.

Appropriations

Burdens

Large sums

It is necessary, in spite of all theorizing to the opposite, to use unusual methods to succeed in getting people to subscribe liberally for large causes, such as Church building enterprises. It is even much more difficult to clear an indebtedness.

Blackboard picture

Rev. Clare Ames drew a picture of his Church on the blackboard and covered it with various cards marked with different sums, the whole totaling the amount of the indebtedness. As each subscribed, a card with his amount

on was removed and delivered. Three-fourths of the picture was uncovered at the morning service. The pastor announced that the bell would ring in the evening when the rest of the cards were removed, so that the "stay-at-homes" might know that all the money was pledged. The effort succeeded.

Distribute "bit"

Another plan is to cut a picture of the church into bits, and deliver various parts of it to the subscribers until it all disappears. This plan could be followed for a new building, explaining that, say twenty-five dollars would build four square feet of the basement, and so on with every part. This definite thing appeals.

Corner stone

In Denver the boys worked for five thousand dollars for the new Y. M. C. A. building under the promise that their money would be used to lay the corner stone and start the building.

Last $100 Raise

Bishop McCabe frequently begins with the last one hundred dollars, etc., and works backward. People will frequently promise to raise a certain amount, in addition to their own pledge.

Proposed building

Have a drawing made of the church that will be built if a certain amount of money is subscribed. After a good cut has been secured, print cards with this picture shown, then let the words follow, "To help build this kind of a church I will pay ———" The tangible picture will show possible results and encourage definite giving. An illustration may also be used to show the appearance of the building when contemplated improvements are made. Pride in their own church will be aroused. This plan has wrought surprising success when the Church seemed too poor to spend money for enlargements or improvements.

Thank offering

Grace Church, Denver, raised a large sum of money by a "Thank Offering." Each person was requested to sacrifice and deny himself every possible thing, and put the

amount saved in a provided envelope. No one pledged, but all promised God to do their best. Sometimes no names were on the envelopes when returned. The outside of the envelope contained the following:

Collection envelope

MOTTO:—"*Not grudgingly nor of necessity, for God loveth a cheerful giver*"

"Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty and thy presses shall burst out with new wine."—Prov. 3; 6.

SELF DENIAL THANK OFFERING

For the Benfit of

GRACE METHODIST EPISCOPAL CHURCH

"There is that scattereth and yet increaseth; there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat, and he that watereth shall be watered also himself."—Prov. 19; 17.

THE METHOD

Each family or individual in connection with our Church or in sympathy with our work is expected to reduce the cost of living, and other expenses, for the MONTH ENDING SUNDAY, MARCH 12th, 1905, to the lowest amount possible, and present the amount saved with whatever other amount they can afford, A SPECIAL THANK OFFERING TO THE LORD.

Yours for the Master's Glory,

J. W. Gilluly	W. F. Mason	Price Johnson	W. T. Child
M. E. Austin	Thos. A. Dines	J. V. Young	M. H. French
I. J. Keator	Mrs. Margaret Evans	Mrs. R. A. Newton	Committee

Amount $..... Name.....

"Give and it shall be given unto you—good measure, pressed down, shaken together and running over, shall men give into your bosom. For with the same measure you mete withal it shall be measured to you again."—Luke 6; 38.

Washington Avue. day

Washington Avenue M. E. Church, Kansas City, Kan., had, for a number of years, while they were cumbered with a big debt, a "Washington Avenue Day." A fine program of music and addresses was prepared for the evening. Usually an out-of-town man of renown was secured for the principal address. All the members were expected to attend, and, either that evening or as soon as they could determine, turn into the treasury all of the money they had made that day. This was applied on the debt.

Boy Boosters

In the Denver successful effort to raise $250,000 for a Y. M. C. A. building, the boys organized a "Boy Boosters" campaign, and raised several thousand dollars. They had one parade with a boys' band, and another with the celebrated Cook's Drum Corps. The last time, automobiles carried large tin pans and people threw dollars in them from sidewalk and from building windows. Their yell was, "Holler for a Dollar," which was readily given. The boys were awarded prizes—two for securing the most one-dollar cash donations, and two for the most money in total subscriptions.

Dollars

Awards

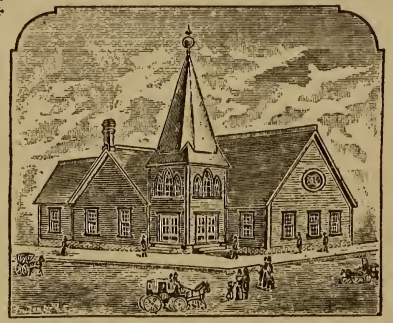
"Dime" books

Great sums of money have been picked up with dime-books; adults can and will use them. Mail a little book, holding ten dimes, to each adult member, requesting him to get the book full to pay for new hymnals, to help carpet the church, or to buy a new piano, or for some other special cause. These books can be manufactured for one cent apiece, and the right kind can be used many times.

Improvement "stock"

The London Heights M. E. Sunday-school, Kansas City, Kansas, Prof. M. E. Pearson, superintendent, needed more room and encouraged the Church trustees to enlarge by pledging a liberal amount. They accepted the following plan to raise the money as soon as it was proposed by the superintendent. The pupils of the school were furnished a certificate containing the following words:

10c



Certificate of Stock.

Sunday School Improvement Association

— OF THE —

London Heights Methodist Episcopal Church,

KANSAS CITY, KANSAS

THIS CERTIFIES

That ..... *is the owner of one share of ten cents of the Capital Stock of the London Heights Sunday School Improvement Association.*

In Witness Whereof, *The said Association has caused this Certificate to be issued by its duly authorized officers*

Chris F. Reisner ..... *Pastor* ..... *Sup't.*

Average attendance at Sunday School, 250.

The funds raised from the sale of this Stock to be used toward paying for the addition to the Church, made necessary by the crowded condition of the Sunday School

10c

When a pupil had sold five shares he was given a certificate of a different color worded just the same, except that it was called "Preferred Stock." This he could keep. It was not salable. Every one who owned a "Preferred Stock" share was admitted to a free entertainment. Any who secured three "preferred shares" were given a specially designed pin. To spur effort, a number of merchants offered prizes to those who sold the most stock. The first prize was a guitar, valued at $20.00; the second was a gold-filled watch, valued at $10.00; the third, a ten-dollar doll; the fourth, a ten-dollar boy's suit; the fifth, a ruby-set ring. In all, eighteen prizes were offered. These were exhibited in a store window, and helped to advertise the Church. It was no trouble to secure the prizes from the merchants since all of the printed matter contained their names, and the children constantly talked about the prizes for which they were working and the firms that offered them. Though the Church was small and poor, the children raised in this way, without any one feeling it, $350.00. The stock containing the picture of the church was scattered all over the city, and in many places it was displayed on the walls. The plan has much merit in it when worked carefully and tactfully.

Prize secured

Result

The Benevolent Collections

The "Benevolence Collections" are frequently counted a burden or a bugbear, and are often utterly neglected if not ignored. Some local Church governing boards have tried and even succeeded in barring them out. A few pastors avoid them as far as possible. One man declared that he must not endanger his salary by taking up money for the benevolences that would otherwise come to him. How short-sighted! Winners push these claims first, and then never suffer want themselves. There is, however, a glad

Barred out

Separately

way and a gloomy way to take them. It is possible also to tire the Church out. A few pastors present them separately and take a collection for each at that time. Others prefer to earnestly and carefully offer for consideration all the interests and avoid impulsive and thoughtless giving by

"Omnibus"

taking the collection later. Some even "omnibus" (take all together) the different causes at an unexpected time, after each one has been given a place before the people.

Christmas

One pastor had $324.00 to raise. On Christmas-day he used a blackboard with three hundred and twenty-four shares marked on it. The printed card is on opposite page.

Certificate of shares

The next year a similar method was followed, and $734.00 was raised, though this time a larger certificate, with a picture of the church and a vacant place to specify the number of shares taken, instead of a card for each share, was used. This last certificate was worthy of being framed if so desired. Both were signed by the pastor.

Benevolence "treasurer"

Pastors usually look after the collection and remittance of their own benevolences. This takes valuable time from more important duties. Some Churches put these apportionments in the regular budget, and thus the Church treasurer handles the funds. This is seldom wise. It makes the cultivation of unselfishness and the appeals to wide-reaching brotherliness impossible. Home Church support alone does not broaden vision and sympathy. A treasurer for the benevolence money is a convenience, and it is also business-like. He can collect and forward it, and make a report to the Church. The pastor will not be bothered with figures and the over-spending of money coming at odd times in little amounts, and seeming to be his, which later must be replaced.

Record for future use

A careful record of the amount paid to the different causes should be kept. Rev. C. O. Kimball, of Trinidad, Colorado, sends out a letter of appeal, giving a brief account

of the work of each society and the amount asked, enclosing a blank subscription card with a request for its return. In the letter he tells them how much they gave the previous year. People will seldom give less, usually they will in-

CHRISTMAS DAY

In Memory of Him who gave Himself
I give to spread His joy

One Share in the Benevolences
of _____ for 1904-1905
(Name of Church.)

ONE DOLLAR

NAME _____

Address _____

324 Shares issued, distributed as follows

Home and Foreign Mission ($290 S.S. gives $100, Bal. $190	32
Church Extension	32
Freedman's Aid	30
Worn Out Ministers	25
Bishops	6
Sunday School Union	6
Tracts	3
Bible Society	$324

P. S.—TO BE PAID TO L. R. MAY, BENEVOLENCE TREASURER, BY APRIL 1ST, 1905.

_____ PASTOR

crease their subscription; a suggested sum is accepted as a help in deciding the amount of the new pledge.

District pamphlet

The Kansas City, Kansas, District of the Methodist Church appointed a committee some years ago with power to issue a little booklet for the Churches of the District, giving a brief history of the different benevolences together with the work they undertook and the results achieved. These pamphlets were then sent to the different charges without cost to them. The expense of printing and postage was met by two or three advertisements printed in the booklet. A few facts about giving were placed in the last pages, together with arguments in favor of tithing, all in brief form. This movement followed an agreement signed by all of the pastors at the District Conference to make a vigorous effort to have the benevolences "in full" (up to the amount apportioned) in every Church.

Agreement

Circular letter

A circular letter was sent out to the different pastors at frequent intervals with a list at the top of those who reported that their collections were "taken in full." It was a sort of honor-roll. One of the letters may be helpful to some other District, and so it is here given:

DEAR BROTHER PASTOR,—The Methodist Church was once poor, but is so no longer. We are rich and influential. Prosperity was never so general. There is danger of spiritual atrophy. The people must give, or lose growth. It is as necessary to emphasize paying as praying, for it is only another word for service. Selfishness does not pay. Missions will bring home results. No local Church has too much to carry. It does good to be interested in a world movement. Breadth of view makes the members larger and stronger. If the Kingdom is not growing in one place but is in another, we rejoice because its total power is increasing. We must also fulfill the complete conditions of the promise (Acts i, 8, "uttermost parts") if the "power" comes. Opposition to missions is usually fathered by ignorance. Tactfully imparted information will win substantial interest.

We have a loyal, earnest, and brotherly lot of pastors in the

district. They always respond to appeals. You, as one of them, will appreciate the purpose of this letter, and will do your best to make true the rallying cry, "Missions in full in the District."

May I venture a few suggestions? Missionary prayer-meetings carefully planned can be made intensely interesting. They will strengthen faith and fire enthusiasm. Use the missionary committee to gather subscriptions, circulate tracts, give entertainments, and prepare programs. Children can collect large sums in small amounts. Boxes (twenty-five cents per hundred from the Missionary Society) and dime-holding cards will be valuable assistants. Arouse enthusiasm for the collection. Put a good committee in charge of the monthly Sunday-school program. It will excite interest and add membership to the school.

Preach two or three, possibly a series, of missionary sermons without a collection. This will furnish fuel. Money will then come. Treat the subject aside from God's mere command. Self-contained countries die (e. g., China). Civilization alone is helpless (Read A. J. Gordon's "The Holy Spirit in Missions"). Use the Philippine problem; the people are our charge; the Gospel alone can elevate them. Christianity demands for its life-breath a world atmosphere. The command of Jesus is final, but He had a reason for giving it.

Arrange to change pulpits with some near-by brother, each to preach on missions. Yours, sure of success,

.....

Local circular

First M. E. Church, Lawrence, Kansas, printed a similar pamphlet for the local Church, paying for the same by admitting a few advertisements. Others print succint facts about each "cause" on the back of the card prepared for subscriptions.

Card forms

The subscription cards used for the benevolences usually specify the amount desired (totals) for each "cause," with a blank, so that individuals can distribute their contribution. Many, however, simply pledge a total amount. Dr. Louis Albert Banks, of Trinity Methodist Church, Denver, Colo., prepares the following card to secure pledges:

Trinity M. E. Church.

Denver, Colo., May 20, 1906.

I hereby promise to contribute on or before August 1, 1906, the following sum, $....., to the Conference Benevolences of the Methodist Episcopal Church for the present Conference year, to be divided pro rata according to the regular apportionments.

Name .....

Street No.....

Passion week self-denial

A number of pastors use a collection envelope in connection with the passion week services for money saved by sacrifice. Here is a sample:

PASSION WEEK

SELF-DENIAL ENVELOPE.

MARCH 27 TO APRIL 3, 1904.

In Memory of the Supreme Sacrifice of Jesus.

"Who loved me and gave Himself for me."—Gal. ii, 20.

"For Christ also hath once suffered."—1 Pet. iii, 18.

"He that spared not His own Son, but delivered Him up for us all."—Rom. viii, 32.

"For I have given you an example."—John xiii, 15.

"He that taketh not his cross . . . is not worthy of Me."—Matt. x, 38.

"Could ye not watch with Me one hour?"—Matt. xxvi, 40.

THE PLAN: Take time for Bible reading, thought, and prayer; use imagination to picture scenes and facts.

Attend all the services if possible.

DENY SELF: Pleasure, expensive clothing, food. Place money thus saved in envelope, to be used in advancing God's kingdom. Bring with you Easter Sunday morning.

GRACE METHODIST EPISCOPAL CHURCH,

CHRISTIAN F. REISNER, PASTOR.

P. S. Printed on a collection envelope fixed to hang up.

The Central Presbyterian Church, Rev. R. F. Coyle, D. D., pastor, used the following card to secure their missionary offering:

Missionary "company"

Missionary Substitute Company

OF THE

CENTRAL PRESBYTERIAN CHURCH, DENVER, COLO.

Charter.....The Commands of Christ
Assests.....The Promise of God
Liabilities.....Debtors to the Wise and the Unwise
Dividends.....Blessings on Earth, Treasures in Heaven
Capital Stock.....5,000 shares at 5 cents each per month

"Ye shall be my witnesses unto the uttermost part of the earth."

Stockholders will please write below whether they wish one or more shares, and drop this card in the plate on Sunday. Twelve dated envelopes will be given you. Place one in the plate monthly. Every little helps. You are entitled to vote at shareholders' meetings of the church. Money to be apportioned among the Church Boards as recommended by the General Assembly.

Count me for.....shares at 5 cents per month, amounting in all to.....per month

.....190..

Name.....

Address.....

Kindly designate by a cross [X] through which Society of the Church you wish your offering to go.

CHURCH.....
WOMAN'S SOCIETY.....
JUDSON BAND.....
SUNDAY-SCHOOL.....
ENDEAVOR.....

By giving notice to the Church Treasurer or Treasurer of your Society, this pledge may be increased, decreased, or cancelled, for any reason deemed by you acceptable to Christ.

279

The fund

This both urges and makes definite and easy the practice of self-denial for Passion week, which practice will surely bring a blessing. The money can be given to some worthy cause that will appeal along this particular line. The author at one time sent all the undesignated money to the India Famine Relief. With the envelope is a card of convenient size, with the Gospel passages describing the events of Christ's life for that week distributed into days, printed upon it.

CHAPTER XIII.

Methods for Arousing Missionary Interest.

The Spirit of Power

THE spirit of missions is the spirit of power. No pastor or Church in this enlightened day can expect to have conversions in the local Church, or even a spiritual atmosphere, without hearty interest in and and enthusiastic support of missions. In dark days, men who advocated slavery had power, but in this sunny day such a thing would be impossible. When heathen land doors were shut, when theological belief that told William Carey that if God wanted the heathen evangelized He would do it without any of his help, held sway; when facts, figures, and fruits were uncollected, and when ripe opportunities, yearning eyes, and over-burdened laborers did not beckon, men might neglect or even disbelieve in foreign missions. But that day has gone. Jesus promised "the power" that should witness in Jerusalem, Judea, and the "uttermost parts of the world." If we limit the power, our piety will grow as unhealthy as air shut in by closed windows. Walled China degenerated. Localizing exclusively will dwarf and emaciate any Church. It is poor economy to neglect foreign fields for the purpose of saving strength or money for the home land. Jacob A. Riis, after some disbelief in foreign missions, went abroad and was completely changed in his views. He now declares: "For every dollar given to those in need abroad, the spirit that gives it provides ten for home use."

Enlightened

The promise

Jacob A. Riis

A church saved

When Rev. Chas. E. Bradt became pastor of the First Presbyterian Church, Wichita, Kansas, the Church was burdened financially, and the people were worn out with the load. "These conditions made the problem of a bare existence as a Church organization and the maintenance of the stated services of the Church," in the words of Dr. Bradt, "a great question." "In the face of these facts the doctrine was preached that Christ had conditioned His presence and His almighty power, the Holy Spirit, upon practical willingness, on the part of His people, to obey the great commission." "One cold, bleak January morning the pastor crossed the threshold of the church and declared this message and the people looked at him as though they thought him insane." But that day they took a missionary in China to support, and for the first time in ten years closed the year with the current expenses paid.

Indebtedness

The Church had a bonded indebtedness of $18,000, and for years had not met running expenses, so that a large floating debt existed. The next year she doubled her missionary offering and paid the $18,000 bonded indebtedness, and had money in the treasury. At the end of eight years the Church is sustaining four American missionaries and twenty-five native pastors and assistants in foreign fields, and is giving an average of four dollars per member to missions. At the same time about the same amount is given to home missions. At the end of eight years the Church has given $20,000 to foreign missions, $20,000 to home missions, and $60,000 to the local Church support. Here is the conclusion of Dr. Bradt, as given in a tract published two years ago: "The Church has not only no debt, but she has and maintains in Wichita one of the largest plants doing business for God anywhere in the United States, with a pastor, assistant pastor, minister of music, two office assistants, a city missionary, a central Church of 1,300 mem-

Missionary money

Prosperous condition

bers, a Bible school, about one hundred officers and teachers, seven hundred scholars, a men's department with a men's club and two boys' clubs, two Christian Endeavor Societies, a Junior Missionary Society, a children's Mission Band, a Bible Training Department, three prayer meetings, a printing department issuing many thousands of pages of printed matter each year and a missionary magazine." (Tract by Rev. C. E. Bradt.)

Luther's fear

Luther, seeing so little spiritual life in the Church, cried out: "Asia and Africa have no Gospel; another hundred years and all will be over. God's Word will disappear for want of any to preach it." This was his interpretation of the absence of the missionary desire and purpose.

Phillips Brooks

Phillips Brooks, in his sermon, "The Heroism of Foreign Missions," says: "Let me plead for the foreign missionary idea as the necessary completion of the Christian life. It is the apex to which all the lines of the pyramids lead up. The Christian life without it is a mangled and imperfect thing." (Vol. II, p. 164.)

Terra del Fuego and Darwin

Charles Darwin, on visiting the inhabitants of the island of Terra del Fuego, was convinced because of their low condition that they were the "missing link," but after their evangelization, several years later, he denied it and, though not a professing Christian, admitted, after visiting the island again, the power of the Gospel.

Accompany revivals

Missions answer infidel objections in a final way. Rev. A. J. Gordon, D. D., in his book, "The Holy Spirit in Missions," shows from a careful study of history that all the great revivals were accompanied by missionary activity.

Historical record

The Pietists influenced Count Zinzendorf. He, in turn, aroused Wesley's spiritual hunger, and the first Methodist bishop, Coke, died while on a missionary journey. Wesley, it will be remembered, was introduced to the Moravians while returning from America whither he had gone intentioned to be a missionary to the Indians. John Newton,

fired by correspondence with Wesley, aroused Thomas Scott, who then preaches so powerfully that William Carey, a young man in his congregation, gets the Holy anointing. David Brainerd, in America, is filled with the Spirit and is then driven to be a missionary to the Indians. Hungry-hearted, light-hunting Carey read Brainerd's journals and his missionary purpose became fixed, and the modern missionary movement was born. John Newton nursed Claudius Buchanan into spiritual zeal and he went to India to translate the Bible there, and published a tract that led Adoniram Judson to become a missionary. Incidents might be repeated.

Foreign evangelization

The fact is evident that a free outpouring of the spirit leads to foreign evangelization as certainly in this day as in Paul's time. Since American Churches have aroused themselves on this subject they have seen the home membership grow instead of barely holding its own or decreasing. The only question open to the alert pastor is, How can I interest the membership in missions?

Membership increase

Mott

John R. Mott, in his book, "The Pastor and Modern Missions," has given suggestions practical and alive, as well as arousing facts. Let me cull some of them out in the following lines, feeling free to mix in a few personal suggestions without designating them.

The Educational Campaign

Fruitful Churches

"An educational campaign is as necessary for the growth of the missionary spirit as it is for religious development. Many methods are employed to bring this about." "A study has been made of twenty-five of the Churches which have for a period of several years been yielding the largest financial results. They have had on an average each year five missionary sermons, ten Church missionary meetings, and thirty missionary gatherings of women's and young

people's societies. The missionary periodicals of the Church were widely circulated."*

Sermon themes

Mr. Mott suggests the following as bases for sermons: "Biblical basis of missions;" "Biographical subjects;" "Missions in relation to the modern world movements;" "The transforming power of the Gospel in the lives of men and nations;" "Topics setting forth the present opportunity, the need of sacrifice, the falacies of 'home pleas.'" Bishop Warren's great missionary address, which has been printed in Chinese to open their eyes to this nation's friendliness, is "America as a World Power."

Texts

Among one hundred texts given by Rev. James Mudge, D. D., in his pamphlet, "The Pastor's Missionary Manual," are the following: Gen. iv, 9; Lev. xix, 34; 2 Sam. xxiv, 24; Psa. lxxxvi, 9; Isa. xl, 3; Ezek. xxxix, 21; Mal. i, 11; Matt. xiii, 38; Mark xii, 31; John xx, 21; Luke ix, 13; Acts xiii, 47; Rom. x, 13-15; 2 Cor. x, 16; Rev. xv, 4.

Great discourses

Mr. Mott names among the great discourses known to men the following, all on missionary topics: "Expect Great Things from God, Attempt Great Things for God," by William Carey; "The Attraction of the Cross," by John Angell; "The Star in the East," by Claudius Buchanan; "The Moral Dignity of the Missionary Enterprise," by Francis Wayland; "The Heroism of Foreign Missions," by Phillips Brooks.

Interest and information

Mr. Mott further suggests: Invite student volunteers or returned missionaries to speak; Have a symposium by several business men; One pastor gives a five-minute prelude each Sunday morning on missions; Another always relates some "good news" when discovered. Keep a comparative chart before the people, showing *e. g.,* expenditures for chewing gum as compared with missions. Change them frequently.

*The Pastor and Modern Missions, pp. 119, 120.

Plan carefully for the monthly missionary mid-week service. Seldom use any one in this meeting outside
Dr. Mudge of the Church membership. Rev. James Mudge suggests the following plans for this service: Have a "sharp-shooting" exercise. Brief incidents or paragraphs are distributed to a number sure to be present. They are numbered and should be called for quickly one after another.
Religious Study the different religions of the world, one at a time; *e. g.,* Divide the Mohammedanism into different subjects and assign them. This will be exceedingly interesting and instructive. The weakness of the religion and its degrading
Comparison effects will thus appear. Take up the missionary work of different Churches. Vivify the large giving of the Moravian Church as compared with that of the now wealthy Method-
Sunday-school class ists. Ask a bright Sunday-school class to prepare a thirty-minute program on some engrossing theme to open the
Invest money service. Give out five-cent pieces to be invested and to be returned with the profits at some subsequent meeting, telling how the additional money was earned. In one Sunday-school two hundred pennies were given out and sixty dollars brought back; in another place one hundred pennies earned one hundred and twenty-six dollars. Eighty dimes brought
Personally known in one hundred and eighty dollars. Request the audience to name any missionary personally known. It will be surprising how many individuals will tell incidents about the boyhood, young manhood, and early ministry of workers now in the foreign field. Write on the blackboard the names of those having been met by people in the audience. Draw out all the known incidents about each as they are named. Scattered facts, before of seeming uselessness, will be gathered, interest will be created, and courage given for further research.

Leaving the missionary prayer-meeting, we will finish Mr. Mott's further suggestions. "The Canadian Presby-

terian Church has arranged to introduce in their Sunday-school publications a systematic series of questions on missions, and to give each teacher missionary material upon which to instruct the class. Have a missionary section in the Sunday-school library. Keep it fresh every year. Have a brief review of one of the books each month before the school. Once a month have the men's Bible class follow a study of missions instead of the regular lesson. Let the pastor keep a bound file of all missionary papers; so that information seekers may use them. The Young People's Missionary Committee could profitably arrange and guard such a file. Have a good colored world map, showing the distribution of the different religions on the wall; also pictures of prominent or locally interesting missionaries. Appoint a strong Church missionary committee containing the presidents of societies and chairmen of committees interested in this work and carefully arrange a propaganda for the different departments of the Church for the year. Pastors should steadily purchase the best books on missionary subjects and keep thoroughly posted.

Canadian Presbyterians

Sunday-school

Files

Maps and pictures

Committee

Books

"Plan carefully for and persistently push the collection. People are interested in and follow that to which they contribute. Endeavor to get something from every one. The Pilgrim Congregational Church, Cleveland, sends a letter to each new member a few days after he joins, soliciting a subscription to the benevolences. Few fail to respond. Some pastors enforce the importance of missionary contributors on receiving members. The Southern Presbyterian Church advised appointing a number of collectors in each Church and distributing the members among them to be seen and solicited. Though only three hundred of the three thousand congregations of this denomination adopted this plan, yet the total collection increased enough to raise "the average gift per member of the entire denomination from

Giving

Collectors

Definite subjects

sixty cents to over one dollar."* Choose definite objects for which to raise money. When Luther D. Wishard was secretary of the Forward Movement of the American Board, he issued a report showing that a hundred and fifty-five Churches thus contributing had increased their offerings to $74,300, while one hundred and fifty-five similarly situated and not employing this plan had actually decreased $6,967.†

Be specific in getting subscriptions. Find out from the Missionary Society how much it costs a day or a week or a month to keep a missionary or a native worker in the field. Fit your apportionment to one or the other. Or fit it to a part of the time of one. Then apportion it into days, weeks, and months. Get folks to promise to pay their salary for a day, week, or month; e. g., it costs $1,200 for a missionary. This amounts to about $3.30 per day. Some will support him a day every month; some a day a year, and possibly one or two will pay his salary one day a week through the year. This plan will stir up a great personal interest and get the money.

Prayer potent

A pastor can preach, pray, and train his people into systematic giving. The power of prayer must not be forgotten. A. J. Gordon was a missionary enthusiast, and had a Church with members of limited means. He strongly emphasized the spiritual side of giving. One year he announced that he would not urge the subject of missions, but requested them to pray earnestly between then and the time announced to take the foreign missionary collection that "their offering might be according to the will of God." When the day came around ten thousand dollars was subscribed, instead of five thousand dollars, the amount for the preceding year.‡

"Asa Otis's legacy of over a million is directly traceable

* The Pastor and Modern Missions, p 114.
† Ibid, p. 116. ‡ The Holy Spirit in Missions, p. 123.

to his constant reading of *The Missionary Herald*. Let this fact encourage all pastors to promote the circulation of missionary periodicals." Missionary periodicals

This little incident was clipped from a reliable periodical, and tells its own story: Tracts

THE TRACT THAT CHANGED FIVE HUNDRED YEARS.

Early in 1819, while waiting to see a patient, a young physician in New York took up and read a tract on missions, which lay in the room where he sat. On reaching home he spoke to his wife of the question that had arisen in his mind. As a result they set out for Ceylon, and later India, as foreign missionaries. For thirty years the wife, and for thirty-six years the husband, labored among the heathen; and then went to their reward. Apart from what they did directly as missionaries, they left behind them seven sons and two daughters. Each of these sons married, and, with their wives and both sisters, gave themselves to the same mission work. Already have several grandchildren of the first missionary become missionaries in India. And thus far thirty of that family, the Scudders, have given five hundred and twenty-nine years to India missions.

Tracts may, if sown heartily, be the seed that shall bear thirty, sixty, or one hundred fold.

Plainfield, New Jersey, has a Woman's Missionary Reading Circle whose members sign the following pledge: "We promise that we will, if possible, read at least one volume of missionary travel, history, or biography each three months. We will try to read something on the subject of missions each week. We will pray daily for the success of missionaries and their work, and we will contribute something each year to this cause." Valuable results would follow if all sorts of folk could be prevailed upon to sign such a pledge. Reading Circle pledge

The Young People's Department of the Missionary Society of the Methodist Church has issued a valuable pamphlet containing six splendid programs that can be carried out either by the Sunday-school or by a Young People's organization. The part to be spoken by each person is printed Young people's programs

and full instructions are given. The programs are so simple that all the Churches can utilize them. The subjects treated are as follows: "Among the Tepees" (A Study of the American Indians), "Daybreak in the Dark Continent" (A Study of Missions in Africa), "Letters from a Christian Chinese" (consists of four letters from a Chinese to show the product of work there), "In the land of the Zenana" (A study of the condition of woman in India), "Two signs in Japan" (showing the contrast between the once closed doors and the open now), "Great Words from Great Pioneer Missionaries" (A brief study of a few home and foreign missionaries). The pamphlet can be ordered from 150 Fifth Avenue, New York City.

Fuel for missionary fires

No young people's organization should be without "Fuel for Missionary Fires," by Belle M. Brain. Her suggestions are bright, new, and interesting, and at the same time she furnishes much of the material to carry them out. The

Quotations

quotations she gives from missionaries can be profitably employed in all sorts of ways and services. Here are a few of them: "Let us advance upon our knees."—Joseph Hardy Neesima. "We are playing at missions."—Alexander Duff. "That land is henceforth my country which most needs the gospel."—Count Zinzendorf. "The lesson of the missionary is the enchanter's wand."—Charles Darwin. "Facts are the fingers of God. To know the facts of modern missions is the necessary condition of intelligent interest."—A. T. Pierson. "The prospect is as bright as the promises of God."—Adoniram Judson. "God buries His workmen, but He carries on His work. The medical missionary is a missionary and a half."—Robert Moffat.

Study missions

A mission-study class ought to be secured at any cost in every Church. Numbers are not the important thing. A small class organized in a large Church closed with only four young ladies besides three young men; but three of these

expressed their determination to enter Christian work, and two consulted the pastor the following day about becoming deaconesses, and at once began making plans to attend the Kansas City Deaconess Training-school. The leader of the class, a bright and energetic young man, is planning to go as a missionary as soon as the way clears. The subject of missions is fascinating. One can not start it without continuing its study. Faith will be strengthened as spiritual victories are depicted. Sacrifice will be encouraged as the warmth of others' heroism is felt. Liberality of life and money will be insured as the rich, ripe, and broad fields open to the vision. The above-mentioned class started to raise thirty dollars for a native worker and soon had sixty dollars.

Profitable

Mission sermons and subjects are dry, frequently because of laziness. It is easy to quote Scripture, to enforce the necessity of going, but men are not satisfied with mere commands. They want the reason. Jesus gave orders, but always built upon reason's foundations. Illustrations are foolish and empty unless they clarify and back up facts.

Reasons and facts

We have a right to awaken people by unique methods. Three or four people dressed in the costumes of as many countries and brought before the audience separately will furnish divisions for a sermon. People are eager to see unusually appearing or rarely used things brought from foreign lands. A group of three or four idols or pictures drawn on the blackboard will enable one to enforce the pitiable beliefs and ignorance of native votaries. Utensils and weapons used in worship will enable a speaker to burn facts, concerning vile and dwarfing worship, into intent minds.

Costumes

Foreign articles

Missions present a field of wide variety and of deep spirituality for the weekly prayer-meeting. The subject is considered dry by the selfish and the uninformed. Employ new methods. Here are a few:

Dry

Answers to be filled

Write a number of answers to missionary questions on bits of paper. Distribute them in the audience. At one or several places ask a question which one of these answers will fit, without designating it. Let the one who thinks their answer fits read it. Failure will impress a correct reply when it is given. Information will count and so be valued.

Clippings

Subscribe for a number of special periodicals, and let a missionary committee gather clippings of facts. Paste them in a book. Loan the book to folks preparing to take part on the programs. Hand the book on to the next committee. It will finally be very valuable.

Selected speakers

Invite a dozen folks to give short talks on missions. Let them take the general subject, the same or different countries. Select speakers from different walks in life. Choose a witty and informed chairman. Let him introduce each speaker. Limit them to five minutes, the presiding officer to enforce the rule with a gavel or bell.

Biography

Divide an interesting biography into periods, such as childhood, school-days, conversion, call to the field, etc. Assign them to different people. Have them read in order.

Hall of fame

Make a list of five or six of the greatest missionaries. Let each one have a champion, telling why he or she was the greatest. Let any one add reasons. Elect a Hall of Fame collection of two or three by a ballot or popular vote of the audience.

Newspaper

Work up a newspaper program. Appoint an editor. Let him choose the assistants and assign subjects. Choose a name. Instead of printing it, call up the individuals to read in the proper places.

Curios

*Collect a few curios connected with the subject or country. No community is without them. An old idol with its history, power, and form of worship will make an impres-

*This plan, and a few of those following, are reprinted from a pamphlet published several years ago by the author of this book.

sion. A pair of Chinese woman's shoes, and an account of their use, and woman's position in China will awaken people. A piece of money—worth 1/32 of a cent, for example—will reveal Chinese poverty. Paper money, to be burned at the grave, will picture their idea of the future life. An opium pipe will recall their slave-like habit. Pictures can be employed in the same way. Object-lessons live. The eye-gates are the widest for driving home truth. All sorts of curios can be employed in this way.

Special program

Announce the fact of a special program, without naming the subject to be considered. This will arouse curiosity and bring out some who would be frightened away by "missions." Prepare carefully so that interest is tense and constant.

Different organizations

Make your Young People's Society responsible for one service. Treat the Sunday-school, the Woman's Foreign Missionary Society, and other organizations the same way. Have them follow each other during different months. A spirit of rivalry will add value to the meetings. Distribute different countries or subjects to them. Help them plan; at least on the start.

Represent natives

Music can be a strong assistant. The spectacular may seem to be foolish at times. Employed with wisdom, nothing is more effective. Dress a soloist, duet, or a quartet in the costume of the country being considered. It would be better still if converted Chinese, Japanese, or some other foreign country folk could be secured to appear to talk or sing. It may be possible for limber-tongued young people to master a simple song in their language. Costumes may also be employed to enforce a paper describing the customs of a country. Young folks will take delight in and study to make their parts effective.

Book reviews

Book reviews, if bright, will act like the sample salted peanuts which newsboys distribute. They will want more,

and so will read the book. It must not be a copy of the table of contents. A good one will contain a digested story. Every one likes to read an interesting biography; they will also listen to one. The story of Livingstone, or of J. G. Paton, or of Bishop Taylor, brightly and briefly told, will show the power and importance of missions, and create an appetite for more.

Reporters

Appoint missionary reporters. Choose a person with a nose for news. Give them a prominent place to report brief bits at the meetings, and at once appoint one for the next time. It might be well to let the audience vote on the best reporter after two or three meetings have been held.

Pictures of missionaries

Clip pictures of prominent missionaries and paste them on a card. Write one or more questions, such as: Find out all about this man; or all about his work; or all about the country and people where he works. Distribute the cards and expect an answer at the appointed time. The Missionary Society can and will help gather information. After the missionary program pass slips of paper and ask the following questions: Do you believe in missions? Why? (Expect a reason for a no or yes answer.) What interested me in missions? How are they helpful to me? What should I do for them? Employ one or more. Collect the written answers and read them all at once. To get more thoroughly digested replies, they may be mailed or given out one week in advance.

Missionary Scripture

Select a few missionary Scripture texts. Write one and a question on a slip of paper. Distribute early in the meeting or some days before. Expect answers which are the fruit of thought; e. g., Matt. xxviii, 19. How does this apply to those who remain at home? Acts i, 8. Can we have the full gift of the Holy Spirit and not believe in missions?

Take time for sunlight and clouds. Have one person

present all the discouraging things concerning mission work. Let another follow with all the encouragements obtainable. Sunshine and clouds

A surprise program will bring some desirable results. One or two weeks before the meeting write a letter to eight or ten of your brightest people. Suggest six or eight parts to be taken on a missionary program, such as tell a story, sing a song, give a Bible reading or a recitation, write a poem or paper. Number the parts and ask them to designate which they will do. In this way each person will be likely to be exactly fitted. They must not tell what part they have. Do not announce it at the meeting. Give them numbers at the service, and unannounced they can appear in the order of their numbers. Unannounced

Few people know how missionaries are sent out, how they live, and how they are controlled. Ignorance along this line loses support and arouses opposition. Describe in a paper the composition, methods, meeting times, and the missionary tests of the Church, General Missionary Committee, or Board. It might be well to compare different denominations. Some imagine that much money is used for expenses in collecting it. Others hold the notion that missionaries receive large salaries and live extravagantly. The consecration and self-sacrifice of missionaries will touch sympathy and win support. Board of government

Select interesting pictures from mission fields. Take for example, pictures of a leper camp, or a Hindoo idol, or a heathen temple, or a group of Chinese or Indian women. Distribute these to the brightest people. Tell them to investigate, exhibit the picture, and tell all they can about the thing thus illustrated. Possibly they can secure some one to make a large copy of the picture on the blackboard or on paper. This would impress truth better. Explain pictures

Cut up a good missionary story or a juicy report. Number the slips, distribute and call for them in the numbered Stories

order to be read. Open the prayer-meeting weekly by using ten or fifteen minutes in reading a section of a good missionary book. Folks will come on time, and will want the book.

Program contest

Let the Young People's Societies divide evenly with leaders. Pin bows of red and white ribbon upon them, and call them the Reds and Whites. Give them charge of two monthly prayer-meetings. Select three disinterested judges. Let them decide which conducts the best missionary meeting. Give the winner here five points. Permit them to take a collection and gather money. Give the side getting the most money five points. Add the figures and let the defeated side give the other a reception.

Promise to read

Get folks to pledge themselves to give ten or twenty minutes a day, or one hour a week, to the reading of missionary literature. Or at least get a promise to read two or three books during the year. They may through awakened interest read more.

Readers for a tract

Purchase a few copies of an eminently good tract. Distribute them to workers, and let them report at the next missionary meeting how many they succeeded in getting to read it.

Further suggestions

A paper may be brightened by the writer transporting himself to the country considered, and using the first person.

Scatter clippings or verses to all, so that no one is idle in the meeting.

It will not be out of order to frequently take a collection at a missionary prayer-meeting.

Special Programs

Secure cheap copies of stirring biographies to sell from the pulpit or at the missionary meetings.

Influence

A few novel and magnetically attractive missionary programs will draw attention, start investigation, and frequently

end in gaining earnest champions. The following will suggest others:

Doll exhibition

Try a Junior doll contest. Secure two or three prizes from near-by merchants. Appoint an evening when dolls dressed to represent the various countries are to be exhibited. Limit the cost of doll and dress to fifty cents or one dollar. Stir interest by many references and by value of rewards. Permit any to enter. Let the judges make awards by considering neatness, aptness, or uniqueness of doll costume. Serve refreshments. Have a bright program exhibiting, if possible, the child-life of some heathen country or countries. Charge an admission or take a silver offering. Sell the dolls.

"Uncle Sam" reception

Mr. and Mrs. Uncle Sam can hold a reception to the unchristian nations of the world. Success will cost work, but one strong and attractive program is worth many weak ones. Get pledges from a number of persons to costume. Others will catch the contagion. Introduce them, in order, to the host and hostess. Give a reward for the one best representing a country; it may be costly or only a simple designation for the evening. Plan an international program, arranging to have a number of the national airs sung. Be sure to impart missionary information. Display blackboard, paper or cloth copies of the different flags. Decorate appropriate booths, where articles peculiar to that country are on sale. Prepare a foreign menu, to be ordered as at a short order house. Print the name of the food in English letters, but not with the equivalent word. Make the best possible display of souvenirs or pictures or representative customs from heathen lands.

Trip around the world

A trip around the world will bring money and give information. Details must be worked out. Select four houses to represent say, India, Africa, China, and the Philippines. Serve native refreshments; exhibit curios; explain customs, with programs and uniforms, and sell souvenirs at each

place. Charge twenty-five or fifty cents for the round trip, including light refreshments at each place. If street cars are near, get the management to issue a special ticket for ten or fifteen cents, good to carry people to the four different houses. If this is impossible, arrange with owners of picnic wagons, or use farm wagons or hayracks to add to the fun. Get out a unique circular. Advertise an hour or hours, if a crowd is available. Let the program begin at this time at the first place. End it in time for this crowd to get to the next place in time for the program there. At the next hour begin the same program for the new party. Secure any outside assistance available. This plan has secured many dollars, and has planted valuable truths in fruitful fields.

Missionary debate

Try the oft-suggested and effective missionary debate. Many folks believe only in Home missions. Take a subject like Resolved, that Home missions need our money more, and have a stronger demand upon us than Foreign missions. Appoint two good leaders and assistants. Advertise it. Urge volunteer speeches on both sides. Plan for a few to lead off. Limit them in time. At the close mark one collection basket Home missions and the other Foreign missions. Let the one collecting the most money be declared the winner. This will drive folks to study, and will scatter information.

Essay contest

Have an essay contest. Limit by age or not as you choose. High school students will usually enter with zest. Purchase a medal to be given to the one who writes and delivers the best essay on some mission subject. Make it a person, a country, a station, or a truth. Or let it be open to all of them. Count thought, composition, and delivery. Advertise extensively. Name in a circular valuable books of reference. Print a few simple rules with the announcement.

Young People's Societies and Sunday-schools in cities and thickly-settled country communities can organize a supply bureau. Let them collect all the souvenirs or illustrative matter that is available. Furnish them a fund to purchase or rent costumes or idols. This collection can be taken from one place to another to be used in the missionary meetings until the round has been made. A good scrap-book could also be prepared by a district. Supply bureau

The following is from *The Christian Endeavor World:*

An English Christian Endeavor Society has organized a missionary exhibition. The interior of a Chinese house was shown, an Indian zenana, and a choir of Hindu children, consisting of some Juniors, together with other interesting scenes and objects from mission countries. Twenty-five dollars was raised, clear of expenses. In large numbers of our towns and cities similar missionary exhibits could be organized and carried out with little difficulty. Missionary exhibit

The Topeka District of the Kansas Conference of the Methodist Episcopal Church recently put an effective plan into use for arousing missionary interest. A great missionary convention had just been held at Kansas City, near their territory. On the following Sunday a committee arranged it so that every pastor visited two other Churches while two outside pastors spoke in his pulpit. In this way every Church in the district had two addresses and every pastor spoke in two different places on missions. The new voice, the possible use of the one strong missionary address in every minister's possession, made a strong presentation possible. District exchange

CHAPTER XIV.

MISCELLANEOUS MATTERS.

Church Membership—Clubs—Woman's Organizations.

Misconception

THIS book has already grown beyond its original purpose, but there yet remain a few general plans, not easily classified under any of the preceding chapters, which are grouped here. Many other things should doubtless have found place. It is not easy to choose an order of importance. Some things here mentioned might easily fill a large chapter.

It is too bad that many good people and real disciples of Jesus are outside of the Church. They are frequently kept out by a misunderstanding of the purpose of the Church. They conceive of it as a grouping of perfect people, and they honestly count themselves unworthy of membership. Others have formed an unreal ideal, and vigorously convict folk as hypocrites who fall below this ideal. A few condemn the Church because a real rascal or two have been discovered

Definition

in its ranks. The Church is an organization of people striving to follow Christ, glad to wear His name, and admit and manifest their dependence upon Him, and to be patient with, and helpful to, first those of the "household of faith," and then all needy ones. Every high-purposed, straight-dealing, clean-hearted person should be affiliated with it, even though they err and have faults. No good man has a good excuse for remaining out of the Church. If Jesus

could be patient with Judas, we can endure a rascal in our Church circle once in a while. If we create a spiritual atmosphere, like that at the first Communion Supper, the modern rascal will likely slink out "into the night." Earnest conversation and the presentation of reasonable evidence will lead many "believers," who are outside the Church, to affiliate with Christ's earthly body. Patient

When people enter into membership, every conceivable plan that makes the enlistment in God's visible army a notable event ought to be employed. If the reception is chilly, the resolves will take shallow root if they are not frosted. First impressions are important. If a number are received at once, bring the official members inside the railing to follow you in greeting them. It does the officials good frequently to feel their responsibility by being called before the membership. Dr. W. A. Quayle, of St. James Methodist Episcopal Church, Chicago, on receiving children into the Church has the Board by his side and the parents back of the children. Notable Officials Children

Men need more encouragement than any one else. Two or three young men coming into the Church get inspiration when all the Christian and Church men in the audience are called to the front to greet each other and them. The ones left alone in the audience feel lonely, and are often led to think and act from the impression made by this compacted body of believers. Each man in the forward-coming body is also benefited by the move and the atmosphere into which he comes. In the spring of 1905, Dr. C. L. Goodell, of Calvary Methodist Episcopal Church, New York City, took in by letter and on probation three hundred and sixty-four on one Sunday. The next year there were four hundred. This mass of folk makes an unforgettable impression. Other pastors scatter the new members through the several Sundays, believing that the repeated impressions are most potent. Men impressed Large group

Marching and singing

A recent edition of the New York *Advocate* has this bit of news from St. Mark's Methodist Episcopal Church, Washington, D. C., a congregation of colored people, with Rev. W. H. Brooks, D. D., as pastor:

On Sunday evening, February 11th, the converts, marked by white ribbon badges, and led by four of the older members, marched into the auditorium, where they were received by the congregation standing and singing, "Bringing in the Sheaves," and giving them the Chautauqua salute. The center tier of the auditorium was given up to them, two hundred and twenty-five being received into the Church. It was the evening of communion, and all the converts were served first after the Official Board. So affecting was this holy service that at its close twenty others came forward and professed faith in our Lord, and were received on probation.

Oxford Bible and advice

A pastor who has received some hundreds of young men and women into the Church within the last year presented to each probationer an Oxford Bible containing a neatly printed sheet, of which the following is a copy:

This day ought to mark an epoch in your life. You have already begun to follow Jesus, and to-day celebrates that great step, of which this book is to be a life-long reminder.

Let me say two or three things to you, begging you to keep this little sheet in the Bible, where you may often see it.

First. Remember that a Christian life grows like any other life, by care and nourishment. No one can be a good Christian without growing. We can not stand still in the Lord's army; we must either go forward or back.

Second. It must be your habit to pray every day. No one can be a good Christian without praying. Those who pray most make the best Christians.

Third. I wish you would promise God to read at least a few verses in His Word every day. You will learn to love this new Bible as you feed on its living words.

Fourth. You will be expected, of course, to attend Church at least once on Sunday, and always to be present at the communion service on the first Sunday of each month. Also to attend prayer-meeting.

Fifth. It is also required of all probationers that they shall attend class-meeting. We have several new classes formed for our new probationers. Your class meets at.....at.....
A regular record of attendance will be kept by the leader, and I shall thus knów how earnest you are in your Christian life.

Praying that you may grow in grace daily, and may walk with God as truly as Enoch did; that you may "keep the faith," and be always an honor to our great Church, I am,

Affectionately your minister, ...

Class-meeting

The old-fashioned class-meeting is not the exclusive property of the Methodist Church. It has been modernized and utilized in very many ways and places. It is to be deplored that testimony meetings are hard to secure. It is, however, possible to have a real class-meeting for those who get help from such a service, if attention and purpose are put back of the effort. No pastor ought to miss reading "The Drill-master of Methodism," by C. L. Goodell. It will prove stimulating and helpful for many other services. He urges the pastor to attend a testimony meeting led by some one else for his own sake; he needs the personal religious culture that will come from it; he can also spur and enliven it.

Work card

The following card has been used by the Lexington Avenue Baptist Church of Chicago, the First Congregational Church of Denver, and by Grace Church with splendid results. It is arranged as a return postal card, and mailed to the new members as soon as they join. The cards are numbered, so that if they fail or prefer not to sign their names the card can be identified. Workers are discovered and people are assigned where they can do the best service:

MUSTERING IN CARD.

GRACE METHODIST EPISCOPAL CHURCH. "A HOME-LIKE CHURCH."

"TO EVERY MAN HIS WORK."

DEAR FELLOW WORKER,—We greet you in the goodly company of our Church membership. I feel sure you want to be a "good

soldier" in God's army; hence you will want to get to work. A city pastor finds it difficult to meet his folks closely; I therefore send you a card naming the different departments of Church work. Mark your preference with a cross (X), and work will be assigned you. Joy comes only in service. When we are backing a Church we may claim a part in all its activities. Count me

Always your friend, CHRISTIAN F. REISNER.

"Whatsoever thy hand findeth to do, do it with thy might."

No.....

Attendance at
- Sunday Morning Service.....
- Sunday Evening Service.....
- Wednesday Prayer Service.....
- Class Meeting, Sunday, 9.45 A. M.....

Sunday-school
- Teacher .....
- Pupil .....

Epworth League
- Devotional Meeting.....
- Mission Study Class.....
- Committee Work.....

Junior League.....
- Member .....
- Teacher .....

Young Men's Club
- Member .....
- Committee Work.....

Woman's Work
- Ladies' Aid.....
- Home Missionary Society.....
- Foreign Missionary Society.....

Calling Direction of the Pastor.....

Visiting Sick and Needy.....

Choir Work.....

Orchestra (Name Instrument).....

Pledge of.....per week for the financial support of the work of the Church.

(May be paid monthly. Envelopes will be furnished)
Name .....
Address .....
Date .....

This card is numbered, and you may omit your name if desired.
P. S.—Tear off this card and mail.

Church Directory

Local

The Church Directory question is one to be settled in every local charge. There are no settled rules governing it.

Corrected in bulletin

Christ Methodist Church, Denver, published the names and addresses of the members in the weekly Church Bulletin regularly until all had been printed. Corrections and changed addresses were made, and one or more pages for the directory were then printed before the type were scattered. Two uses were thus made of the type without extra expense.

City directory

City Churches have a difficult time in keeping track of members, and a local Church directory up-to-date is almost impossible. In every large city there is always some one with peculiar gifts for securing advertisements and arranging a directory. Why not encourage him or her to issue a union directory for his denomination every quarter. All the Churches of that denomination would correct and send their lists in to him every three months, and thus all the members in the city would appear in one book. The lists could be stereotyped, and the changes would not then be costly. The wide and fresh circulation would make it a valuable advertising medium, and this source of income would meet the expense.

Valuable in a town

In a small town, possibly more than in the city, the Church directory puts careless and inconsistent members on their guard, since their names are publicly printed and people know their relationships and expect certain actions.

The Brick Presbyterian Church, New York City, appoints a person for each daily paper to watch it and make

Historical Secretary

clippings concerning the Church, to be sent to the Historical Secretary, who pastes them in a scrap-book. They also print the names of home missionaries supported by the local Church at Christmas time in the Bulletin, so that people may send them gifts if they so desire.

Denominational Papers

"Paper" program

It is increasingly difficult to put religious papers into the home. It must be done if spiritual growth is insured. A good program may be prepared with all the numbers reproduced from one Church paper, official, in that territory. There are poems, editorials, personals, encouraging facts, descriptive and historical references, with spiritual meditations and high-toned illustrations and stories, from which selections can be made. To make it unique, the parts may be personified as in the old college days. Even the better advertisements, often valuably informing, may be reproduced. A morning service, with a "denominational paper" program following some such plan, and closing with a subscription canvass, would do untold good. Regular subscribers would read more carefully to find similarly fine articles. The feeling of duty need not be stirred to increase the list, but merit would be recognized and win.

Communion Service

Sacred

The communion service may, of course, be over-emphasized, but it is more easy of pass it over formally when it should be made sacred, memorable, and eye-opening. The old-fashioned perparatory service is still potent. A careful explanation of the purpose of the service should precede

Announcement

every administration. When the membership, especially those who seldom or irregularly attend, receive a card announcing it, they will arouse themselves to be present and to be ready worthily to receive the elements. In a city

Church frequent personal calls are impossible, and distance removes many ordinary reminders, making other memory arousers necessary. Dr. Kimball, of Trinidad, Colo., inCollection envelope closes a collection envelope each quarter for some special cause, such as hospital, missions, Church debt, etc.

Stereopticon, Passion Week

Under the leadership of Rev. J. H. Houghton, rector Ministerial Alliance of St. Mark's Episcopal Church, and then president of the Ministerial Alliance, Denver, the latter body appointed a committee to arrange for a stereopticon exhibition of pictures on the public street during Passion week. Nearly four hundred slides, including one hundred highly-colored Tissot pictures, were borrowed. The lantern was placed in a second story window, while a canvas screen was erected on a one-story building across the street. A pastor used Megaphone a megaphone out of the window, explaining the pictures. Hundreds of non-Church-goers respectfully and attentively viewed these impressive pictures. Every Church contribut- Canvas ing three dollars towards the fifty dollars expended, was permitted to have its Church likeness thrown on the canvas, together with a list of regular or special services.

New Year's Letters

Few pastors now pass the opening days without a New-Year's letter. It takes great ingenuity and skill and pays well to put up striking and impressive greetings. Some years Generalship ago Lewis Albert Banks put out a brief letter with the likeness of a ship ready to sail, and the following wording:

40 Temple Street,
Boston, January 1, 1894.

My Dear Friend,—Steadily the rising and falling of the tide marks off our days and numbers them into years.

Again it creeps over the sands of life's lengthening coast, and

soon shall sweep us out to sea upon a New-Year's Voyage. With all my heart I bid you "Godspeed."

Whatever a brother's fellowship, a friend's comradeship, and a pastor's sincere devotion can do, I shall seek to do, to make your voyage rich in blessing. Sincerely yours,

LOUIS ALBERT BANKS.

Dr. Quayle

Dr. W. A. Quayle issues letters uniform in size and appearance from year to year, and puts his message in original poetry, sweet with kindness and glorious with his own artistic beauty.

Terse picture

The letter ought always be terse, brief, characteristic, and spiritual. There is a question about the advisability of printing the pastor's picture. It is not always good form to do so. A fine picture of the church may accompany it.

Directory

The author, while pastor of a smaller Church where no directory was printed, one year attached the names of all connected with the Church.

Birthday greetings

When Rev. Marcus D. Buell was dean of the Boston University School of Theology he yearly sent a letter of greeting and well-wishes to all of his former students at the time of their birthday anniversary. The copy was printed new every year, and was always tasteful in appearance and warm in its sentiment. This cheered many a former "theologue" out on the firing line and increased loyalty to the school and its ideals. College presidents might well imitate the plan. It may recall backsliders and arouse ambitions almost buried. It will certainly strengthen old school ties and keep enthusiasm for "alma mater" alive.

College

The Labor Problem

Improvements

The labor employer does not have an altogether easy time of it. Heavy problems strain and weary him. Often he is held down to a rutty round of duties that make the discovery

of new methods for the treatment of his workmen impossible. The alert pastor reads and meets improvements in factory conditions. He also finds out hindrances and facts in the laborer's condition that no one else discovers. Archbishop Ireland said at the World's Fair in Chicago: "Is not Christ fitted to be the Great Arbitrator. He worked at the carpenter's bench. He is also King of kings and Lord of lords." Laws and Socialism will never solve the world's labor problems. The minister of Jesus should be an arbitrator between employer and employee. Plain words and kindly suggestions will often avert trouble and work marked improvements. No Christian or even decent employer will angrily reject suggestions.

Christ

Professor Barker in his recent book tells how one Central Western manufacturing establishment furnished warm coffee and a cozy room for the workmen to eat their lunches in, and as a result four near-by saloons went out of business. A Massachusetts employer found his workmen visiting an adjacent saloon, and to offset it put in a big refrigerator and stocked it with "soft" drinks. Near-by he placed a box and told the men to help themselves, and to put three cents in the box each time to pay the actual cost. Pastors should tell men about such improvements, and study out new ones that fit local conditions.

Saloons banished

One New England shoe town pastor planned reading and game rooms, together with night schools and entertainment courses, to keep striking employees busy and away from the saloons and out of mischief, sure to grow out of idle loafing. As a result there was no disorder where before it was common, and the strike was settled much sooner. He gave all his Church building and strength to this one thing at the needed time. Another pastor opened his Church at the noon hour and had his ladies prepare hot coffee, at a

Strikers

Church

Warm room

winter season when the street was being prepared, and invited the workmen into the warm building to eat their lunch and drink coffee without cost.

Artisans' club

The Hollywood Inn, in Yonkers, N. Y., according to Professor Barker, has a club building costing $250,000 and a membership of eleven hundred, and there is no liquor permitted, while a democratic air pervades the whole place. Sixty-five per cent of the members belong to the artisan class.

No liquor

The famous "Knife and Fork" Club, of Kansas City, that gives some of the most celebrated banquets in the land, allows

Non-drinking clubs

no liquors to be served. Rochester, N. Y., has a club in its Masonic Temple limited to a thousand members, where no stimulants are allowed and where meals are served to members and their acompanying friends for cost price. The membership fee is twelve dollars a year, and this is used to keep up the quarters and meet any deficit. In this day when drinking clubs such as the "Elks" and "Eagles" thrive, we must have something to offset them. The Church need not always provide clubs, but may encourage the organization of self-supporting ones. Laboring men who make the saloon their club can be shown that, with even a fraction of the money they spend there, they may have a comfortable club of their own. In other words, the boarding young man must have some happy place without being compelled to live fast or join a drinking club. He need not be rich to do so. The club need not even be a religious organization. The Young Men's Christian Association can not meet all of the demands.

Y. M. C. A. Health Farms

Denver

The Denver Young Men's Christian Association started a health farm on a thirty-four acre fruit ranch six miles from the city, donated by David Brothers, in May, 1903. Young men in the first, or curable, stages of consumption

from all parts of the country are admitted, boarded, and given medical attention for twenty-five dollars a month. Ten acres are used for vegetable gardens, five are occupied with the tent houses, and the rest is planted in fruit trees. Seven cows, five horses, a bee colony, and dozens of chickens are kept on the place. There are forty-six tent cottages, thirty-one of them donated by different Young Men's Christian Associations, two by corporations, eleven by private individuals, one by Mt. Hermon School, and two by Churches. Tents

In every large city Church there are one or more young men on whom the white plague has laid its hand. It is almost hopeless and useless to send them to stay in a Colorado lodging-house and among strangers. There are few desirable Sanitoriums run by private parties. On the "Farm" the young men will have ideal care, favorable healing conditions, and Christian fellowships. A Church can purchase and place a tent on the grounds for $175, which will insure its repair for a number of years. There are always more applications than places, but the Church or association furnishing a tent will be given preference for any one it may send, so that in this way there is always sure to be a place. Churches Farm

The Health Farm and the numerous adjacent fruit farms give partial employment to many, so that they are enabled to earn a large share of their expenses. The out-door treatment is the only one with promise in it. Self-support

Woman's Work

We can never fully realize how important the woman's work is to the Church. Without her fine spirit and tact as well as faithfulness and hard work, the Church would have a poor and weak standing in most communities. Her optimism and hopefulness carry things to success that would otherwise be given up in despair. The women were the last Church's indebtedness

to leave the crucified Christ, and the first to visit the tomb to minister to a corpse which suddenly spoke to them as a triumphant, risen King. It was John Wesley's mother who checked him when he would forbid the preaching by laymen. It was Mrs. Booth who really formed the plans for the Salvation Army, and helped carry them to success at the inception of the work. How many unseen hands have worked in molding the male world leaders! The invalid wife of Wendell Phillips gave him courage and heart for all his great success. West said: "A kiss from my mother made me a painter." The *Missionary Herald* declares that "nearly one-third of the missionaries of the American Board are the children of former missionaries of the Board." Did the mother's training bring this about? The Women's Missionary Societies of one denomination by "two cents a week and a prayer" raised in one year a total of nearly a million dollars—$434,000 for Home work and $550,000 for Foreign work. How many frontier ministers would have been compelled to give up long ago, if it had not been for the lovingly-packed box of clothes and food sent by the Women's Societies? Who can measure the unspeakable good done by the various orders of the "Sisters of Charity?" It is not too much to say that the great Roman heirarchy would have long ago lost its hold on the masses if it were not for the plodding, patient, loving, tender-hearted, sacrificing, black-gowned "Sister" of humanity. One needs only to lie ill in their hospitals, watch their tender care of babes, and realize the persistent attention which they give to the erring, to discover the Christ spirit within. Some foolish folk say that women have no business ability. Hetty Green would vigorously deny this. The Sisters manage their own property, often running into the hundreds of thousands of dollars in value, in absolute independence. See them start with a few cents, and end with immense buildings and

Molding

Two cents a week

Frontier

"Sisters of Charity"

Business ability

plants. Protestants are awakening, and the splendid deaconess movement, but a few years old in this country, is sweeping through every denomination. It is building and managing orphan asylums, old folk's homes, orphan's homes, and doing limitless city mission work. It is founding hospitals speedily everywhere. In the Methodist Church this is the result: "Eighteen years ago the Methodist Church in America was, as such, caring for not a single sick person through her Christian nurses. Last year she cared for more than twenty thousand through her deaconess trained nurses." (Year-Book, 1906.) The training-schools are turning out scores of girls, after a two years' course of study, who become very competent pastor's assistants, at a cost of only two hundred dollars a year. Deaconess movement

How many hundreds and thousands, and perhaps millions, of dollars have Ladies' Aid organizations of the Churches paid into God's treasury through the years! Again and again they have made a Church building possible, or have saved it from the mortgage grip. Often the salary would remain unpaid, if it were not for their suppers, sales, and soliciting. All hail the Ladies' Aid! Ladies' Aid contributions

There are scores of other organizations which can not be here named. There is scarcely a department of Church work where the "motherly" and "sisterly" hand is not felt. Others

It is quite common to give the Women's Mission Societies charge of a Sunday service. The Ladies' Aid work is just as important. It is a good thing to spur this organization to work. Many people are aroused to interest in the Church, while others are made acquainted with and held to it by working even at a supper for it. Good company is important. All do not have extensive social privileges. Cheap neighborly loafing is harmful. Church societies, while not always made up of educated people, are usually composed of high-purposed and good-thinking folk. The Social value

Ladies' Aid is not important alone as a money-raiser. This may be the work that animates and fills their hands, but the deeper result is a mingling and sociability otherwise impossible. It is important to get every woman into some sort of active work. A public service presided over by the Ladies' Aid president, in which the work, aims, and opportunities are pictured by a varied program, would do great good. The pastor might preach a sermon on the subject. Or if only one service can be spared, let each president (Woman's Home and Woman's Foreign Missionary Societies and Ladies' Aid respectively) give short addresses in support of her organization.

Public service

Monthly noon luncheon

The Ladies' Aid of St. John's Methodist Episcopal Church, South, of St. Louis, meets once a month, but assembles for the whole day, serving a noon luncheon and spending the time in sewing. They make a special effort to get the new members to attend, so that they may become acquainted. The Ladies' Aid Societies of the Church frequently print a common year-book, giving the names of all the officers of the different societies, with the places and times of meetings. A short, compact note, giving the purpose and plans of each, will make a profitable and interesting introduction. If the names of the members are also printed, the added expense would be small, and an incentive would be given to become a member. A committee appointed by the three societies of Grace Church gave a formal reception at the parsonage in the fall to all the women of the Church. A neat invitation was sent out, tasteful decorations were put in place, and appropriate refreshments served. It was generally attended, and enabled the ladies to know each other, and opened the way for them to solicit members later for the different societies.

Year-book

Parsonage reception

Every Church organization meeting must guard against wasting time. Gossipy sewing bees frequently do incalcu-

lable harm. Idle tongues will find something to do. A carefully prepared program for every ladies' meeting should be arranged. This custom, of course, is general with missionary organizations, but less common with the Aid Societies. Invite a recently returned foreign traveler, the secretary of the local Associated Charities, a Woman Suffrage leader, an expert in history or literature, a specialist in the preparation of food or the care of children, to give an address. Appoint a reporter for each month to bring in bright bits of news about women. Another time let each woman tell briefly about the best book read recently. Arrange a debate or a general discussion, with bright people to open it, about some life-throbbing question. A good secretary, by catching the best sentences and facts, would have a valuable and interesting report to read at each meeting.

Programs of value

Suggested features

Here is an account given of the work of a Magazine Club. Its work could be carried on in connection with the "Aid" meetings:

Magazine club

"Every member was invited to give a brief outline of some article of current interest that he had read during the month. Not all responded, but enough took part each time to make a very entertaining evening. It was interesting to note how different ones would take a topic that particularly claimed their attention. For instance, the art student brought the current art of the day before the club. The musician spoke of a great musician who was very popular in this country. A young man who is at present taking active part in affairs at Manila told of a recent visit to a camp in the West. Several related visits to points of interest. Members were encouraged to take part, if only a few sentences were given."

A Denver society has appointed a committee to look after supplying the pulpit with flowers. They began by giving the members of the Church an opportunity to choose

Memorial flowers

a Sunday nearest the death anniversary of some dear one or friend, when he could furnish flowers as a memorial. A brief note, giving name and the religious facts about the remembered one, is placed in the bulletin or read by the pastor. At the close of the service the flowers are sent to the sick.

Cultivate flowers

Often aged saints who love flowers will find great delight, at least during the summer, in raising them to decorate the pulpit. Four or six folk may be found to take a Sunday in order to furnish pulpit flowers. At Easter time, when money is scarce, they can easily be borrowed from plant lovers' windows. If carefully handled and watched while at Church they will receive no harm, and a beautiful display is insured.

Produce exhibit

The Ladies' Aid of the Quindaro Methodist Church, Kansas City, Kansas, which is situated in the suburbs, and has many gardeners and farmers as members, held a "Fair and Bazar" at their Church. They offered premiums for one peck of largest Irish potatoes; one peck largest sweet potatoes; one peck largest apples; one bushel corn on ear; and for largest pumpkin. This plan could be advantageously followed in a farming community to interest the people and secure funds. Often when by any unusual but legitimate means people are brought to the Church, they will start coming and will become interested in more spiritual things. It would be a fine addition to the program if arrangements could be made with the State Agriculture department to send a specialist to lecture on the raising of corn or the treatment of stock. The city Churches undertake to help the housekeepers by cooking lectures and sanitary advice. Would it not be well for the country Churches to be just as helpful to their constituency?

Farm specialist

The women of the First Christian Church of Atchison,

Kansas, gave a "Cooked Goods' Exposition." Prizes were offered for the best bread, the finest jelly, the most appetizing pies, etc., going through the whole range of cooked things. They had different divisions in their awards. Some for children, some for old ladies, etc. It aroused great interest, and incidentally provided money, as the things were sold. Cooked goods' exhibition

In most cities the gas company conducts a cooking school, in order to demonstrate and encourage the use of their ranges. Grace Methodist Church, Denver, arranged with the local company to give a course of twelve lessons in the Church chapel, with two exhibitions a week. The gas company provided stove, demonstrators, and provisions without expense. They also furnished the money for advertising, the pastor preparing the "copy." All bills mentioned the Church. From two hundred and fifty to three hundred people from all parts of the city attended the demonstrations regularly. Practical good was done for the neighborhood homes by improved cooking. It commanded attention to the Church and created a kindly feeling towards it. Cooking school

The Atchison, Kansas, Methodist Episcopal Church gives every year a "May Festival" for three days, which has become the musical event of the community. All the local Churches unselfishly assist and furnish the best singers for the chorus. High-class soloists are brought in from the near-by cities. A College Glee Club was engaged one year, and a fine concert pipe organist another year. Six hundred and fifty tickets are sold at one dollar for the course, and something is left over every year. Many ordinary sized towns may follow this plan. The Ladies' Aid assists and shares in the profits. May Festival

The Brick Presbyterian Church has a Central Woman's Body to receive the subscriptions of those who can not decide which organization most needs their money. This Central Central woman's body

Body then distributes the fund as it is most needed. It also prints a list of different kinds of Church work that can be done, and then directs women to the department chosen.

Church clubs

Many Churches now organize a Woman's Club among their members or for the benefit of their neighborhood. The

Christ Church

Christ Church, Cincinnati, Woman's Club had the following subjects presented to them by experts: "The Work of the Juvenile Court;" the City Physician told about "City Clinics." An art specialist described the "Art Museum." They also conduct a gymnasium class for women, as well as a dancing class. The home department engaged a lecturer to explain the human body, using charts. This was followed by a lecture on "tuberculosis," its cause and preventatives. A physician gave a practical talk on home-nursing,

Health laws

with demonstrations by a regular nurse. Most people are ignorant of the simple health laws. They will gladly receive information. The American Federation of Labor recently issued a very valuable pamphlet on "Causes and Cure for Consumption," and circulated it all over the United States, and thereby did great good. "An ounce of prevention is better than a pound of cure." The Federation in big letters advised against the use of intoxicants. And yet some doctors prescribe whisky for consumptives.

Drinking Fountains

Sheldon

A part of the money which Charles M. Sheldon cleared in running the Topeka *Capitol* as "Jesus would" was used in placing drinking fountains on prominent corners in the home city. Here is a fine and open field for good. Pure, cool drinking water will often save people from intoxicants,

In front

and will, when supplied, gain gratitude. Downtown Churches can cheaply arrange for cup and faucet in front of their building, and different Church organizations can ice it for a month at a time. A few united Churches may place

one on a prominent corner of the city or town, inscribe their names, and take turns in caring for it. Prominent corner

Church lawns and exteriors ought never be ugly and unkempt. It gives the impression of laziness, neglect, or decay. A pretty grass plot, well weeded, watered, and trimmed, affects the passers-by beneficially and prepares worshipers for the inside service. Request different Church organizations to care for the lawn one month at a time. Let an impartial committee of official men report at the close of the summer what it considered the best appearing lawn. Grass plot

Books Consulted.

Books which have given suggestions and inspiration in compiling this volume:

THE SUNDAY-SCHOOL.

1. "Pastoral Leadership of Sunday-school Forces." (A. F. Schauffler, D. D.)
2. "The Teacher, the Child, and the Book." (A. F. Schauffler, D. D.)
3. "The Modern Sunday-School." (Rev. John H. Vincent, D. D.)
4. "Sunday-School Organization and Methods." (Rev. Chas. Roads, D. D.)
5. "How to Conduct a Sunday-School." (Marion Lawrence.)
6. "A Manual of Sunday-School Methods." (Rev. A. P. Foster, D. D.)
7. "Modern Methods in Sunday-School Work." (Rev. Geo. Whitefield Mead, Ph. D.)
8. "Pencil Points." (Rev. Robt. F. Y. Pierce, D. D.)
9. "Sunday-School Problems." (Amos R. Wells.)

WORK AMONG CHILDREN.

1. "The Child as God's Child." (Chas. W. Rishell.)
2. "The Child's Religious Life." (William G. Koons.)
3. "Three Years with the Children." (Amos R. Wells.)
4. "Boys of the Street." (Chas. Stelzle.)
5. "Practical Hints on Junior League Work." (Rev. W. P. Ferguson.)
6. "Work and Workers." (Rev. Frederick S. Parkhurst.)

SUNDAY NIGHT SERVICE.

1. "The Sunday Night Service." (Wilbur Fletcher Sheridan.)
2. "Seven Sorts of Successful Services." (Rev. Jas. L. Hill, D. D.)
3. "Great Sinners of the Bible." (Rev. L. A. Banks, D. D.)

MEN AND THE CHURCH.

1. "Why Men Do Not Go to Church." (Courtlandt Myers.)
2. "A Young Man's Questions." (Robert E. Speer.)
3. "The Church and the Young Man." (Frank Graves Cressy, Ph. D.)

PERSONAL WORK.

1. "Individual Work for Individuals." (H. Clay Trumbull.)
2. "Fishing for Men." (Rev. J. Wilbur Chapman, D. D.)
3. "Soul Winning." (Phidella P. Carroll.)
4. "Success in Soul Winning." (M. T. Lamb.)
5. "The Art of Soul Winning." (Rev. J. W. Mahood.)

THE REVIVAL.

1. "The Evangelistic Note." (Rev. W. F. Dawson, D. D.)
2. "Revival and Missions." (Rev. J. Wilbur Chapman, D. D.)
3. "How to Promote and Conduct a Successful Revival." (R. A. Torrey.)
4. "The Revival and the Pastor." (J. O. Peck, D. D.)
5. "Hand Book of Revivals." (Rev. H. C. Fish, D. D.)
6. "Outline Sermons and Plans for Evangelistic Work." (Rev. C. Perren, D. D.)
7. "The Evangelistic Awakening." (Rev. W. F. Stewart, D. D.)

MISSIONARY INTERESTS.

1. "The Holy Spirit in Missions." (A. J. Gordon.)
2. "The Crisis of Missions." (Rev. A. T. Pierson, D. D.)
3. "The Pastor and Modern Missions." (Rev. John R. Mott.)
4. "The Pastor's Missionary Manual." (Rev. James H. Mudge, D. D.)
5. "The Missionary Spoke of the Epworth Wheel." (W. W. Cooper and F. S. Brockman.)
6. "Fuel for Missionary Fires." (Belle M. Brain.)
7. "Holding the Ropes." (Belle M. Brain.)

GENERAL PLANS.

1. "The Christian Pastor." (Washington Gladden.)
2. "The Growing Pastor." (James G. K. McClure.)
3. "How to be a Pastor." (Theodore L. Cuyler, D. D.)

4. "Outlines of Pastoral Theology." (Rev. William Hastie, D. D.)
5. "Yale Lectures on Preaching." (Henry Ward Beecher.)
6. "The Cure of Souls." (John Watson.)
7. "Lectures on Preaching." (Matthew Simpson.)
8. "Parish Problems." (Washington Gladden.)
9. "How to Build a Church." (Chas. L. Goodell.)
10. "Capturing a Community for Christ." (C. E. Bradt.)
11. "The Working Church." (Chas. F. Thwing.)
12. "Problems of the Town Church." (George A. Miller, B. A.)
13. "Modern Methods of Church Work." (Rev. George W. Mead, Ph. D.)
14. "Methods of Church Work." (Sylvannus Stall.)
15. "The Open Church for the Unchurched." (James E. McCulloch.)
16. "The Institutional Church." (E. Judson.)
17. "The Growing Church." (Cleland B. McAfee.)
18. "Young People's Prayer Meetings." (Rev. F. E. Clark.)
19. "The Prayer Meeting and Its Improvement." (Rev. Lewis O. Thompson.)
20. "The Saloon Problem and Social Reform." (John Marshall Baker, Ph. D.)
21. "The Drillmaster of Methodism." (Chas. L. Goodell.)
22. "The Funeral." (Joseph N. Greene.)
23. "Modern Advertising." (Ernest E. Calkins and Ralph Holden.)

INDEX.

A

Absentee blanks used by Bushwick Ave. Sunday-school.... 43
Acquainted with young people's membership 111
Advertising—
A valuable assistant..... 166
Attract the rushing throng.. 166
Church attendance lost. The habit of..... 167
Truth must back up..... 166
Wesley a publicist..... 167
Cost of secular..... 170
In magazines..... 172
Methods of church..... 170
Billboards and posters.... 174
Button with church picture 178
"Display" ads..... 172
Electric signs..... 174
Hotel signs..... 173
Invitations at hotels..... 178
Magazine space..... 172
Maps on cards..... 178
Newspapers cultivated.... 171
Notice on a church door. A unique..... 179
Pastor directing..... 171
Pastor's replies..... 170
Pictures furnished papers. 172
Postals mailed..... 173
Pulpit notices..... 173
Souvenir post cards..... 178
Street signs..... 174
Terse puttings..... 171
Money for..... 170
Objections to..... 167
Cheapens religious appeal. 168
Dignity spoiled..... 168
Materialize the spiritual.. 168
Reasons for..... 168
Compel attention..... 169
To-day's needs satisfied..... 169
Religious reminder..... 169
The revival meeting..... 255
The use of printer's ink in.. 179
Blotters 195
Church calendar..... 195
Common-place words and printers 179
Distribution of bills..... 180
Illustrations 180
Reading announcement contest 195
Small cards..... 194
Special features and forms 180
With electric signs—
Aim of school..... 29
Altar services..... 245
"Alumni" Department for Sunday-school 44
American missions for the downtown masses..... 122
Brass band and parade..... 123
Cheap efforts..... 122
"Church at work"..... 122
"Institutional Church," The 122
Appeals and giving syndicate. Extra 268
Applause Sunday night..... 140
"Apportionment" for the unpledging 261
Assistants—
For midweek service..... 158
Needed by pastors..... 12
Attendance—
Ballot for young people's meeting 102
Buttons of unique design.... 49
Chairs filled..... 49
Children to watch..... 48
Committee of invitation and welcome 48
"Cradle Roll" enlarged by whole school..... 48
Divide class or pit against another 49
Groups doubled..... 49
High School girls canvass... 48
Lists of possible pupils..... 48
Membership committee from class 49
Of the Sunday-school increased 47
Rally Day public service.... 47
Steady efforts..... 47
Telegraph blank..... 51
Attention attracted by advertising 166
Automobile to pastor..... 221
Authority of the Church..... 12

B

Banks's, Dr. L. A., preludes... 140
Banquet for District and Local young people officers..... 94
Banquet, with noted speakers, for men..... 208
Banquets for Sunday-school boys 60
Beecher, H. W., and scholarship 216
Beecher, H. W., on mid-week service 155
Beecher, T. K., and Sunday-school collections..... 56
Benevolence collections..... 273
Christmas and "shares".... 274
District pamphlet and agreement 276
Locally published facts..... 277
"Missionary company"..... 279
Passion week self-denial.... 278
Record for future use..... 274
Separately or "omnibus"... 273
Treasurer for "Benevolences" 274
Benevolences in "United giving" Syndicate..... 268
Bible class study Sunday-school Lesson one week in advance. 26
Bible explanation by expert to young 99
Bible given new members..... 302
Bible reading plan for children 78
Book's influence on children... 61
Books on subject scarce..... 15
Books recommended by pastor, Good 161
Books sifted carefully..... 15
"Boy Boosters"..... 271
Boys' club constitution used by Chas. Stelzle..... 71
Boys' club in squalid quarters. 76
Boys gymnasium provided..... 78
Boys Home, Byers..... 130
Boys interested and profited... 78
Communion service for boys and girls..... 82
Gymnasium in prayer room.. 78
Young married couples help. 83
Boys' organizations of various kinds 74
"Boys Brigade," The..... 75
"Knights of the Holy Grail" 78
"Knights of King Arthur".. 75
"Knights of the White Shield" 75
"Ruskin" club of New Haven, The..... 76
Boys' work..... 68
"Boys of the street" by Stelzle 68
Expenses paid by the boys.. 70
Lectures by experts and entertainments 69
Religion in the club..... 70
Religion needed to save them 68
Room furnishings..... 70
Street songs mixed with religious 70
Tin cans start gymnasium... 70
Various plans to interest.... 69
Bradt's, Chas. E., experience.. 282
Brass band for church work... 123
Brooks's, Phillips, motto..... 9
Brotherhood in Bethany Presbyterian Church..... 200
Brotherhood plans, The Parish 209
Brotherhood, The Brick Church 211
Bulletin make-up, Church..... 196
Bulletin names, Church..... 196
Bulletin, The Weekly Church.. 196
Advertisements 196
Front page, The..... 196
Inside pages, various contents of..... 197
Burial benefit societies in the Church 214
Business men's luncheon, C. M. Alexander presents Christ at 255

C

Cadet corps in Sunday-school.. 60
Calendar for Church..... 195
Calling and its value..... 216
Beecher, H. W., among people 216
Cadman's, S. Parkes, 500 additions 218
Clean and neat..... 219
Gossip never indulged..... 218
Listening, dressing and naturalness 218
McLaren's "concern," Ian.. 218
Morris, G. K., "thoroughfares" 216
Pastorate is the "hearthstone" (Peck)..... 217
Prayer in the home..... 218
Skill and character necessary 217
Study and exclusiveness, The 216
Sympathetic and open..... 217
Tiring work..... 219
"Too busy"..... 217
Calling club in sections of the city 222
Calling done by assistants..... 220
Calling in designated divisions, Pastoral 222
Calling in the Sunday-school.. 42
Calling, The problem of..... 219
Automobile furnished..... 221
Calling cards on the street.. 224
Card index..... 222
"Centurion" 222
Church entry, Dr. Banks in the 223
Club and city sections..... 222
Divisions for the pastor..... 222
Introduction card..... 224
Membership certificates..... 223
Name cards in pews, Blank.. 224
Pastors' replies, The different 219

Post-office a valuable assistant, The..... 221
Spiritual and proportioned.. 223
Strangers, The addresses of. 223
Calling with automobile..... 221
Camera used by missionary... 211
Canvass by High School girls for Sunday-school 48
Canvass of territory around church 253
Catechism questions and answers 29
Carmen, Rev. J. A., and white records 45
Cards given on the streets.... 224
Carpenter's hammer aroused listener, Reference to a..... 36
Certificates for new pupils in Sunday-school 50
Chapman's, Rev. J. Wilbur, revival preparation..... 236
Characteristics of "Church" methods 12
Child coal stealing ordered by parents 86
Child conversion important.... 61
Children and "story telling".. 64
Children assigned tasks..... 65
Children belong to God..... 23
Children encouraged in gathering souvenirs..... 62
Children influenced by parents and pastors..... 61
Children into the Church, How to get the..... 65
Church attendance emphasized 65
Decision day in Sunday-school 65
Girls and boys choirs..... 66
Gymnastics with Bible training 67
Meeting Friday afternoon... 67
Monthly refreshments..... 67
Part given in public worship service 67
Personal association..... 66
Short prelude sermons..... 67
Training class at Sunday-school hour..... 65
Children reading the Bible at home 78
Children singing secular songs in Church..... 71
Children trained for Church membership 64
Children's "evening at home" by pastor..... 62
"Children's Hour," a special week-day service..... 63
Children's names learned by pastor 61
Children's reception by pastor. 62
Children's reception by Sunday-school 63
Children's sermons preceding the regular..... 68
Christ given credit..... 12
Church attendance habit, The.. 167
Church attendance of Sunday-school pupils..... 50
Attendance card..... 52
"Band" in Church of the Covenant 52
Encouragements, Suggested.. 50
Feeder of the Church audience and membership..... 50
Rewards given for different periods 52
Church, Authority of the..... 12
Church boards won over to new plans 7
Church Bulletins..... 196
Church caring for strikers, The 309
Church directory..... 305
City membership as a whole. 305
Corrected in bulletin..... 305
Historical secretary..... 306
Church door, Unique notice on. 179
Church empty and dilapidated. 168
Churches employ assistants.... 15
Dixon's (A. C.) fourteen paid workers 16
Thwing, Prof., assistant for 300 members..... 13
Churches in the country..... 316
Churches open all the time.... 173
Church giving a "cooking school," The..... 317
Church to keep something "going on," The..... 172
Church membership. (See Membership.)
Church officials to the front of the Church..... 301
Church papers. (See Papers.)
Church picture on buttons.... 178
Church picture on souvenir cards 178
Church "press agent"..... 171
Church publicity. (See Advertising.)
Church, Woman's work in the. (See Woman's work.)
City covered with advertising "bills" 194
City pastorates unwisely sought 19
Classes organized, Sunday-school 26
"Class Meeting" encouraged 303
Class names and mottoes..... 47
Coal clubs..... 128
Coe, Prof. G. A., and Dr. Starbuck on child conversion.... 22
Collection addresses..... 259
Collection envelopes in pads... 261
Collections made impressive by ushers 259
College graduates in Leysian Mission 121
"Comfortingly" preaching, Ian MacLaren on..... 18
Committee meetings at noon lunch 210
Committees, Wide reaching Sunday-school 58

Concerts, Saturday night..... 118
Communicants from the Sunday-school, Greeting Church.... 21
Communion service, Announcement and collection envelope for the..... 306
Communion service for boys and girls..... 82
Conference Board of Control for Epworth League..... 89
Constitution for "boys" club.. 72
Contest for missions, Essay.... 298
Contest in missionary programs 296
Contest in Sunday-school for best essay..... 39
Contests between classes..... 49
Conversation on religious topics 243
Conversions sought as goal by the pastor..... 234
Converts, Care of new..... 256
Christian work..... 257
Companions 257
Early Church membership... 256
Rules, Printed..... 256
Social life furnished..... 256
Testament and books..... 257
Converts, Rules for new..... 256
Converts, Suggestions from Dr. Chapman for new..... 257
Cooking-school in Church..... 317
Co-operation between superintendent and pastor..... 22
Cordiality through entertainments and socials..... 225
Cottage meetings..... 228
Executive committee..... 227
Novel socials, Invent..... 229
Officers gather regularly..... 228
Parsonage reception..... 229
Pastor's methods of encouragements, Various..... 225
Roll-call, Annual..... 229
Socials at least monthly..... 227
Societies illustrate work.... 227
Suppers and money making.. 230
Supplant the forbidden..... 225
Correspondence to gather testimonies 163
Cottage prayer and social meeting 228
Country and city young people exchange 104
Courtesy and persistency in revivals 246
"Cradle Roll" of the Bushwick Avenue Sunday-school..... 58
Birthday calls and books.... 58
Kindergarten room and photographs 58

D

Darwin impressed by missions. 283
Dawson, W. J., turned into an evangelist 234
Deaconess movement, The..... 313
Deaconesses or "Sisters" in England 119
Decision made easy and enforced, The Christian..... 254
Deficit provided by "shares".. 267
Dignity deeper than profession. 168
Dime books..... 271
Dinner before mid-week service 155
Diploma for children Church members 64
Directory for the Church. (See Church.)
Directory for young people's societies 95
Disorder and reverence..... 64
Districts for Sunday-school calling 44
Doctrines studied in mid-week service 161
Downtown Churches associated with family Churches..... 116
Downtown Churches needed... 116
Downtown Churches showing success 116
Churches related to, Family. 126
Coffee-house supported..... 129
Employment bureau..... 130
Financial backing..... 124
Hackmen and strikers..... 129
Loan fund..... 129
Markham Memorial Church report 127
Morgan Chapel and its history 125
Ruggles Street and Mr. Ford 124
Savings stamps..... 130
St. George's, St. Bartholomew's, and Berkeley Temple 123
Working girls in Christ Church 126
Downtown work and brotherly Christ 117

E

Employers to improve labor conditions, Help..... 308
Employment bureau connected with Sunday-school..... 59
Entertainments and socials.... 225
Entertainments for Sunday-school pupils..... 59
Enthusiasm built on confidence shown in advertising..... 168
Episcopal Church success in cities 116
Essay contest for missions.... 298
Essay contest in Sunday-school for lessons..... 39
Evangelist, Every pastor may be an..... 235

F

"Farm" Churches "Exhibition" 316
Fathers never minimized..... 9

Financial rights..... 12
Flowers and their lessons in mid-week service..... 164
Flowers for the pulpit..... 315
Folk, Gov. J. W., closes saloons 133
Funds of the Sunday-school... 55
Birthday box..... 55
Christmas treat, The..... 55
General offerings..... 56
Missionary boxes..... 56
"Money" vs. "Pennies"... 55
Monthly missionary offering. 57
"Omitters" 56
Self-support vs. Church support 55

G

Page
"Giving" Syndicate, The..... 268
Gladden's, Dr. Washington, Sunday night themes..... 147
Gladden, Rev. Washington.... 17
Gospel required in downtown Church, The..... 117
Graded Sunday-schools..... 25
Guest book for the Sunday-school 58
Gymnasium and physical culture related to Sunday-school 59

H

Hamill, Prof. H. M., advice to Sunday-school teachers..... 27
Health Farm, The Y. M. C. A. 310
Helpers paid by Churches..... 15
Historical matter collected.... 306
Home department of the Sunday-school, The Bushwick Avenue 57
Home work for Sunday-school pupils 37
Lists of birds and titles.... 37
Questions prepared..... 37
Daily readings certificate.... 37
"Home State" Sunday meetings 144
Houghton, Rev. J. H..... 7
Hughes's, Hugh Price, preaching changed..... 234
Hymn studies..... 163

I

Industrial schools save "Juvenile court" children..... 87
Influence of town Churches, The wider..... 19
Illustrations for the Sunday-school 36
Fly paper..... 36
"Habit" subtracted..... 36
Lily bulb..... 37
Pictures and stereopticons.. 36
Thread and Samuel's call... 36
Umbrella handles..... 36
Irish Mystery party for men.. 203
"Institutional Church," Origin of the term..... 122
Insurance of Y. M. C. A. employees, Life..... 215

J

Junior societies..... 112
Aged, Cheer and help the... 114
Course of study with diploma 113
Devotional meeting of Juniors, The..... 114
Papers at depot..... 115
Plans for "clearing house". 113
Religious meeting, The Junior 114
Workers course of study.... 112
Juvenile court, The..... 83
Adults punished for contributing to crime..... 85
Atmosphere, Religious..... 83
Central Presbyterian Church, New York, Men's Club of. 84
Church order, lessons for... 83
Church support..... 83
Cultured homes for charges of the court..... 84
Group homes proposed..... 87
Industrial schools..... 87
Sympathy powerful..... 83

K

Koons, G. W., and stories for children 64

L

Laborers saved from the saloon 310
Late comers to Church seated.. 197
Letters. (See New-Year's.)
Letter writing in the Sunday-school 53
Descriptive for class or school 53
Occasions, Ripe and fruitful. 53
Welcome from superintendent 53
Welcomed by young and old. 53
Library for Sunday-school teachers 33
Library with "open shelf" in Sunday-school 58
Lindsey, Judge, proposes "Group" homes..... 87
Loan fund success in St. Bartholomew's Church..... 129
London Children's Home, The. 130
Luther's fear aroused by missionary laxity..... 283

M

MacLaren, "Ian," or John Watson 18
Map on cards to show location of church..... 178
"May Festival," The..... 317
Mead, G. W., and revival..... 22

Membership, Church..... 300
Class meeting..... 303
Definition of..... 303
Impressive reception into... 301
Children, Special notice to 301
Marching and singing.... 302
Men given backing..... 301
Officials to the front..... 301
Working place card..... 303
Membership of the Church and Sunday-school training..... 22
Membership of the whole city in a directory..... 305
Membership put to work, The Church 303
Men and evangelism..... 200
Men and the social life..... 203
Annual banquet with 500 men 211
Banquet, Grace Church..... 207
"Brick" Church, Committees of men's club of the..... 211
Irish mystery party, Invitations and refreshments for the 203
Minneapolis Friday supper, The 210
Noon-day lunch for committees 210
Parish brotherhood, Plans of the 209
Progressive supper..... 206
Provide for it..... 203
Social purity pledge..... 212
Men and religion..... 200
Alderson's, Rev. S. B., Sunday afternoons..... 202
Bethany Church Brotherhood 200
Husbands of members..... 201
Male meetings, Special..... 202
Men's rally, A..... 203
Neglected by religious workers 201
"Prayer Circle"..... 202
Men at lunch, Committees of.. 209
Men given backing on joining the Church..... 301
Men written letters, Prominent 143
Men, Methods for caring..... 212
Burial Club of Brick Church. 214
Fraternal Aid of St. Mark .. 214
Life insurance of Y. M. C. A. employees 215
Pastors' replies..... 212
Athlete and literary club.. 213
Indoor ball..... 213
Organized men's Bible class 213
Tennis court..... 214
Young men's club..... 212
Sick and poor benefit organizations 214
Men organize unreligious clubs 309
Men, Personal work for (Inner circle) 209
Men's club for Sunday nights. 137
Men's Club, H. B. Pickard's.. 209
Methods adapted to the, Church 15
Methods to be necessary, Replies show..... 14
Mid-week prayer service reported for young people.... 97
Mid-week service difficulties... 152
Culture needed, Its..... 152
Spiritual state, not measured by 152
Mid-week service preceded by dinner 155
Mid-week service programs.... 159
Benevolences, History of.... 160
Books recommended..... 161
Brevity enforced..... 159
Brooklyn Tabernacle..... 160
Laymen leaders..... 160
Parents' service..... 160
Prayers important..... 159
Prominent people speak..... 161
Temptations, Personal..... 161
Mid-week service. (See Beecher.)
Mid-week service. (See Moody.)
Mid-week service subjects..... 161
Answers written..... 163
Doctrines treated, Vital..... 161
Flowers and lessons..... 164
Food and decorations..... 164
Hymn studies..... 163
Lord's prayer, The..... 162
Mail utilized, The..... 163
Optimistic reports..... 162
Patriotic seasons..... 164
Postal cards sent and received 163
Question and answer method 162
Refreshments and a social time 165
Stenographer's report..... 165
Testimony aids..... 162
Vocations and classes..... 164
Various suggestions..... 165
Mid-week service successful plans 153
Assistants to urge attendance 158
Attendance record..... 158
Beecher's, H. W., lectures.. 155
Brief address, A..... 153
Church members, A promise from the..... 153
Dinner at six, A..... 155
Gladden's, Washington, opening remarks..... 157
Home Scripture published... 158
Moody's, D. L., rules..... 156
Names used..... 157
Pastors fail, Moody says . 155
People used, The..... 154
Prepare carefully..... 154
Scudder's, H. M., tried plans 157
Mid-week service, Pastor surprised at..... 103
Mid-week service to prepare for revival 250

Ministerial alliance during passion week, Plan of the..... 307
Missionaries personally known. 286
Missionary biography divided into periods..... 292
Missionary costumes and curios 291
Missionary debate, A..... 298
Missionary likenesses and pictures 295
Missionary mid-week service... 292
Answers at appropriate place 292
Biography into periods..... 292
Book reviews..... 293
Clippings gathered by a committee 292
Curios and talks..... 292
Hall of fame..... 292
Missionary Scripture..... 294
Natives represented..... 293
Newspaper, A prepared..... 292
Pictures of missionaries.... 294
Pictures to be explained.... 295
Program contest, A..... 296
Reading promised, Prescribed 296
Reporters 294
Speakers selected..... 292
Special undescribed or unnamed program..... 293
Sunshine and clouds..... 295
Tracts to be read..... 296
Unannounced participants... 295
Various suggestions..... 296
Missionary money from the Sunday-school 57
Missionary money gathered... 287
Missionary program contest... 296
Missionary programs for young people 289
Missionary programs, Special.. 296
Doll exhibition..... 297
Essay contest..... 298
Ministers of a district exchange pulpit, The..... 299
Missionary debate..... 298
Missionary exhibit..... 299
Reception to Mr. and Mrs. "Uncle Sam"..... 297
Trip around the world..... 297
Missionary questions and answers 292
Missionary quotations, A list of 290
Missionary reading circle pledge 289
Missionary reporters..... 294
Missionary supported by men's club, A..... 211
Missionary talks around curios 292
Missions among foreigners, Home 103
Missions, An educational campaign for..... 284
Costumes and articles..... 291
"Fuel for Missionary Fires" 290
Mott's book, Suggestions from John R..... 285
Choosing definite objects.. 288
Collectors in Southern Presbyterian Church... 287
Discourses, Great..... 285
Files and books..... 287
Fruitful Churches studied, Lessons from..... 284
Maps and pictures..... 287
Missionary periodicals.... 289
New members..... 287
Sermon themes..... 285
Sunday-school publications in Canada..... 287
Mudge's, Rev. James, suggestions for interest in missions 286
Missionaries personally known 286
Money to invest..... 286
Study the religions of the world 286
Sunday-school class render program 286
Texts for missionary sermons 285
Programs for young people.. 289
Reading circle pledge, Woman's 289
Tract, Influence of a..... 289
Missions in Sunday-school publications 287
Missions revive Wichita Church 282
Missions, The spirit of power in 281
Accompany revivals, History shows that they..... 283
Church saved in Wichita, The First Presbyterian..... 282
Darwin and Terra-del-Fuego. 283
Enlightened days..... 281
Luther's fear..... 283
Promise of Jesus, The..... 281
Riis declaration, Jacob A... 281
Money apportioned by Board, Tithing 264
Money for all purposes in one fund 265
Money for Church building and debts 269
Money for deficit..... 267
Money for missions..... 287
Money gathering methods, Other 265
Building and debt enterprises 268
"Bits" of picture of church distributed..... 269
Blackboard picture and cards 268
"Boy Boosters" and dollars 271
"Dime" books..... 271
Improvement stock and prizes 271
Proposed building on card. 269
Thank-offering plan..... 269
"Washington Ave" day.. 271
Y. M C. A. cornerstone and boys..... 269
Deficit with "shares," Providing for..... 267

"Giving Syndicate" for extra appeals..... 268
"United giving system".. 265
Money making Church suppers. 230
Money promised weekly, Current expense..... 260
Addresses by laymen..... 260
Demands on the pastor related..... 260
Envelopes in pads..... 261
"Follow up" system..... 260
New members, The..... 262
Secretaries, Financial..... 262
Statements regularly..... 262
Subscription cards, Forms for..... 261
Subscriptions collectable.... 262
Young people's pledge..... 261
Money raised by children..... 271
Moody's rule for Sunday-school teachers holding a class.... 27
Moody's, D. L., 17 rules for mid-week service..... 156
Morgan Chapel, Boston..... 125
Mother's social with practical lectures..... 58
Music in the May Festival.... 317

N

New pupils, Treatment of. (See Sunday-school.)
New plans universally valuable 19
New-Year's letters, Forms for. 307
Nursery conducted by young people..... 103

O

Office hours. (See Pastor.)
Old folks' service..... 231
"Omnibus" benevolences..... 274
Opening thought..... 28
Optimism well grounded..... 12
Origin of this book..... 7
Outlined Sunday-school lesson. 35

P

Papers, Program for Denominational Church..... 306
Parade on street, Religious.... 121
Parents held responsible by Juvenile courts..... 86
Passion week self-denial..... 278
Passion week stereopticon..... 307
Pastoral work exhausting..... 219
Pastoral work valuable..... 216
Pastor and children, The..... 61
Pastor and Sunday-school success..... 21
Pastor controlling the revival service, The..... 249
Pastor learns in Sunday-school, The..... 22
Pastor noticing children's birthdays, The..... 62
Pastor planning with young people, The..... 91
Pastor recommending good books, The..... 161
Pastor related, Demands on... 260
Pastor studying advertising, The..... 171
Pastor surprised at the mid-week service A..... 103
Pastor training the children, The..... 64
Pastors answering questions in response to letters..... 13
Baptist list..... 14
Christian list..... 14
Congregational list..... 13
Episcopalian list..... 14
Methodist list..... 14
Presbyterian list..... 13
Pastors cultivate newspapers.. 171
Pastor's heart-searching plan.. 236
Pastor's hold on "husbands," The..... 201
Pastors may be evangelistic (Cadman, Feck, Dawson)... 233
Pastor's neatness, The..... 219
Pastor's office hours..... 199
Pastor's personal traits, The.. 17
Authority and positiveness.. 17
Friendly co-workers..... 18
MacLaren's three improvements, Ian..... 18
Manliness, a necessity..... 17
Near to God, people and books..... 18
Prize definition of Rev. J. Elmer Russell, The..... 18
Spurgeon's "too much a minister"..... 17
Washington Gladden's specifications..... 17
Wearing a "garb"..... 17
Pastor's prominence has been lessened, The..... 10
Pastor's spiritual condition in revivals, The..... 240
Pastor's vacation letters to Sunday-school, A..... 53
Patriotic mid-week service.... 164
Personal influence on children. 65
People put to work in revivals, The..... 247
Personal work, H. C. Trumbull's estimate of..... 244
Personal workers' class..... 255
Picnic plan pursued in Secretary Lawrence's Sunday-school..... 60
Picture calling cards for children..... 61
Plans generally useful..... 19
Plan's purpose, The Church... 8
Plans tested by success..... 8
Plans to fit community..... 8
"Platform" meeting, A..... 230
Pledge from new members, or work card..... 303
Pledges for Church support, Getting the young people's.. 261

Pledges secured by a "follow up" system..... 260
"Prayer circle" for men..... 202
Prayer, Dr. Schauffler recommends three..... 28
Prayer for definite people..... 242
Prayer in the home..... 218
Prayer league and lists..... 251
Prayer-meeting an index of the Church's condition, The.... 152
Prayer-meeting. (See Mid-week Service.)
Prayer preceding collection, The 259
Prayer revives wavering faith. 246
Prayers read and written..... 159
Preaching of love by D. L. Moody, The..... 240
Preview of Sunday-school lesson by stereopticon..... 57
Primary Sunday-school department thorough course..... 23
Progressive supper for men... 206
Protestant Churches moving out 116
Pulpit notices..... 173
Pupils for Sunday-school secured from supplied lists... 48

Q

Questions from Sunday-school pupils 35

R

Reception at parsonage..... 229
Reception to "States"..... 105
Refreshments Sunday nights... 138
Regular attendance..... 42
  Absentees looked after..... 41
  A class spirit..... 42
  A superintendent's calls.... 44
  Average for month—for preceding year..... 42
  Best five classes..... 42
  Calls by teacher reported... 43
  Cadet messages—blanks used 43
  Central Presbyterian Church, Denver 42
  Class calling committee..... 43
  Cross and Crown system.... 44
  Official visitor..... 43
  Report the best classes..... 42
  Telephone used to report.... 42
  Use blackboard for "records" 41
Religion cheapened by advertising? Is..... 168
Religion's use of publicity. (See Advertising.)
Reviewing the lesson..... 41
  Doors labeled "Drinkers".. 39
  Preparation necessary..... 41
  Stereopticon and pictures... 39
  Subjects treated by contesting essay..... 39
  Window panes and paper... 38
Revival dates, The best..... 239
Revival desire created..... 250
Revival meeting conducted by pastor 233
Revival meeting controlled by the pastor, The..... 249
Revival meeting groups..... 239
Revival meetings, Giving the invitation in..... 245
  Neglect of prayer is dangerous 247
  Peck's, J. O., advice..... 246
  Plans of the author..... 247
    Altar service, The..... 248
    Men to the front..... 249
    Program followed..... 248
    Unconverted detained..... 249
  Sheridan's, W. F., methods.. 245
    Altar service, The..... 245
    Bowed heads and workers. 245
    Future decision..... 246
Revival meetings, Variant plans in 249
  Calling every day..... 255
  Canvass systematically..... 253
  Card forms used..... 254
  Class for personal workers.. 255
  Decision urged..... 254
  Luncheon with business men 255
  Mid-week service and subjects, Preparatory..... 250
  Music, The..... 251
  Organizations aroused..... 251
  Prayer league and pledge employed 251
  Prayer lists..... 251
  Preparatory sermons..... 249
  Publicity methods..... 255
  Questions for testimony.... 254
Revival of "righteousness" predicted (Strong)..... 11
Revival, Pastor's preparation for 233
  Dawson, W. J., How became an evangelist..... 234
  Essentials given by Dr. Mudge 237
  Faith, vision and effort (Chapman) 237
  Goal to be desired (Sheridan) 236
  Heart searching for a week (Newell) 236
  Hughes, Hugh Price, transformed 234
  Pastors can all be used (Peck) 235
  "Power" to be evangelist (Cadman) 233
  Prayer, earnestness, industry (Fish) 233
Revival possible to every pastor 232
Revival preaching..... 240
  Aim for results (Yatman).. 242
  Bank's, Dr. L. A., conclusions 240

Moody's, D. L., "love" emphasis 240
Outside preachers diverting. 241
Pastor's spiritual condition, The 240
Personal effort..... 242
Drummond's, Henry, student 244
Prayer for definite cases.. 243
Ready to "move"..... 243
Religious conversation.... 243
Trumbull's, H. C., estimate of 244
Using the people's appeal (Peck) 244
Visiting a preparation.... 242
Tender voice, A..... 241
Thunder storm utilized..... 241
Revival preparation details (Merchant) 238
Revival preparation, Heart searching in..... 234
Revival program for the week, A (Peck)..... 244
Revival, The possibility of a.. 232
Declarations of experts..... 232
Pastors and evangelists..... 233
Revival, Quickening methods for 237
Chapman's, Dr., declaration. 238
Detailed activities..... 238
Letter advising preparation. 239
Membership divided into groups 239
Necessity of plans..... 237
Revivals. (See Personal work.)
Rewards for Sunday-school pupils raising money..... 57
Riis, Jacob A., concerning missions 281
Roll-call, The annual..... 229
Rooms for Sunday-school..... 60
Ruggles Street Church and Mr. Ford 124
Rules for Sunday-school teachers' study (Thomas)..... 34

S

Sabbath of Europe, Avoid the. 132
Sacred subjects are made "common," The objections that 167
Saloon money if saved will provide club expenses..... 310
Saloon put to rout, The..... 309
Saloons into missions, The English turn..... 120
Saloons utilized..... 120
Sanctity of the church building, The 116
Science and theology have advanced 10
Scripture published for home study 158
Secretary of the Sunday-school, The 53
Bethany's report to parents. 54
Details possible..... 54
Quarterly report..... 54
System of Bushwick Avenue Sunday-school 54
Selection of teachers..... 25
Advise with the pastor..... 25
Cheerfulness and kindness necessary 27
Committees to consider..... 26
Crossness a weakness..... 27
Importance enforced..... 26
Pledge to be signed..... 26
Quarterly report at Boise, Idaho 26
Substitutes from Bible class. 26
Teachers not always to hold the class (Moody)..... 27
Trial first at "Ruggles Street" 26
Use regular alternate Sunday attendants 26
Self-denial for passion week... 278
Sensational and popular subjects for sermons..... 145
Sermon, Encouraging the Sunday-school pupils to listen to the 52
Sermon preparation exhausts.. 134
Sermon subjects for children.. 68
Sermon texts for missions.... 285
"Sisters of Charity"..... 312
Sleepy Church methods..... 166
Sociability. (See Cordiality.)
Sociability through special occasions 230
Evening "at home" by the pastor 231
Old folks' service..... 231
Platform meeting..... 230
Socials in the Church..... 225
Socials, monthly and oftener.. 226
Socials planned by an executive committee 227
Social value of woman's organizations, The..... 313
Songs of the street at children's hour..... 70
Souvenir collections exhibited by children..... 62
Speakers at a Church banquet, Noted 208
Special Sunday-school program features 28
Badge numbered..... 31
Bible "yell"..... 30
Doors closed..... 31
Parents' day..... 30
Thirty prompt tickets for a Bible 31
Spiritual condition. (See Pastor.)
Statements regularly sent to members 260
Stelzle, Charles, "Boys of the Street" 68

Stereopticon in young people's meeting 101
Strangers' addresses at church door, Getting..... 223
Street, Cards given on the.... 224
Street during passion week, Stereopticon on the..... 307
Street meetings, Religious.... 102
"Strikers" cared for by the Church 309
Strong's, Josiah, three religious emphases changing causes.. 11
Study requiring all time, The.. 216
Subscription card forms..... 261
Subscriptions combined, Various Church..... 266
Subjects for Sunday night..... 145
Success brings opposition..... 8
Success proves worthiness of plan 20
Success shown by downtown Churches 116
Success sure for the "Sower" 9
Sunday closing..... 133
Governor Folk proves possibility 133
Mob attacks clergyman..... 132
Sunday evening music, Special 138
Choir in rear. 139
Congregational singing..... 139
Orchestra and vested choir.. 139
Songs selected by audience.. 139
Sunday evening service, success with a..... 135
Cards for the pews..... 138
Circus ground service..... 138
Detailed replies from pastors 135
Men's Sunday evening clubs 137
Sunday night, Special features for 140
Applause permitted..... 140
Citizens, Addressed by prominent 141
Concerts by brass band, orchestra and mandolin club 139
Early vespers..... 141
"Home state" services..... 144
"Letters" of inquiry to leading citizens..... 143
Preludes, Dr. Banks's..... 140
Testimony preface..... 144
Young people's meeting, Supplanted by..... 141
Sunday night audience possible, A 150
Sunday night citizens' addresses 141
Sunday night service in theater 136
Sunday night meetings in halls 136
Sunday night. (See Sunday services.)
Sunday night subjects..... 145
Bible topics..... 150
Doctrinal, holidays, seasons, home 145
Gospel in fresh form..... 145
Popular versus sensational.. 145
Public occurrences utilized.. 146
Sinners to be addressed.... 150
Social questions, Dr. Gladden on 147
Special groups invited..... 146
Suggested in Dr. Sheridan's book, Topics by various pastors 147
Vital questions..... 151
Sunday not a gala day..... 132
Sunday saloons closed in Kansas City..... 133
Sunday-school attendance secured by "Cross and Crown" system 44
Sunday-school class organizations 45
Sunday-school class render missionary program..... 286
Sunday-school "class spirit".. 28
Sunday-school disorder inexcusable 26
Sunday-school "Improvement Stock" 271
Sunday-school letter writing... 53
Sunday-school men's classes... 213
Sunday-school method, Books on 22
Sunday-school organized for best results, The..... 41
Sunday-school publications and missions 287
Sunday-school stenographer... 54
Sunday-school teacher caring for Church members..... 63
Sunday-school teachers inefficient 23
Sunday-school to make Christians, The..... 41
Sunday-school, Treatment of new pupils in the..... 49
Certificate of enrollment.... 50
Membership button..... 49
Public recognition..... 49
Social as reward, A..... 47
Sunday services, Two..... 133
Evangelistic efforts..... 135
Symposium, Christian Endeavor World..... 134
Superintendent of Sunday-school calling, The..... 44
Superintendent and other Church work, The Sunday-school.... 21
Superintendents of Sunday-schools and salary..... 21

T

Teacher's failure shown by disorder 27
Teachers in the Sunday-school, Selecting. (See Sunday-school.)
Teachers' meetings, Sunday-school 31
Banquet and summer plans. 33
Books and curios..... 33
Certificate for faithfulness.. 32

Commentaries and personal thoughts 34
Executive committee arrange business at least monthly. 32
Study, rules, Rev. W. H. G. Thomas's 34
Supper served preceding prayer-meeting 32
Treatment of lessons..... 32
Teachers of ability necessary.. 25
Teachers "training" meetings. 26
Teaching the lesson..... 34
Attention secured..... 35
Best thought written..... 35
Illustrative outline..... 35
Pupil conducting lesson..... 35
Pupils asking questions..... 35
Relate to Golden Text..... 34
Telephone used to report at Sunday-school 42
Temperance clubs possible.... 310
Test for plans..... 20
Testament given to young men, New 257
Testimonies by correspondence for young people's meeting.. 99
Testimonies from timid young people 100
"Thank-offering" money-raising plan..... 269
Theater meeting, A monthly... 136
Thinking independently and commentaries 34
"Times" have changed..... 12
Tithe encouraged..... 103
Titheing Church, Advantages of 264
Tithe-receiving Church, Wesley, Cincinnati, The..... 262
Board apportions, The..... 264
Conference for experience, Quarterly 264
Non-tithers' subscriptions... 265
Origin of the "band"..... 263
Preaching on the subject... 264
Thoburn, Bishop, gives advantages 264
Toasts for Sunday-school banquet 33
"Town" training fits for the "city" 19
Trolley ride to suburban Churches 104

U

Unconverted detained after services 249

V

Vacation fund, Wesleyan..... 105
Visits by ladies to Church members 225
Voice of the preacher is potent 243

W

Warren (Pres.) class methods used in Sunday-school..... 35
Washington's birthday social.. 107
Wells, Prof., and teaching Sunday-school lessons..... 34
Wesleyan city Church work... 117
East London Mission, The.. 120
Leysian Mission, The..... 121
West London in St. James's Hall, The..... 118
Assistants employed..... 119
Concerts Saturday nights. 118
Departments, Wide-reaching 119
Evening service..... 118
Park meetings..... 118
Preaching and pastors.... 118
"Sisters" or "deaconesses" 119
Wesley, John, a publicist ... 167
Wesley, John, an innovator... 8
Wesley M. E. Church tithing system 262
West London Mission..... 120
"White record" used with "Cross and Crown"..... 45
Woman's influence..... 311
Woman's "Two cents a week" 312
Woman's programs in Aid meetings to save waste..... 314
Woman's work in the Church. 311
Business ability..... 312
"Central woman's body"... 317
Church clubs, Sample..... 318
Cooked goods' exhibition.... 317
Cooking school..... 317
Deaconess movement..... 313
Indebtedness, The Church's. 311
"Ladies' Aid" contributions 313
Magazine club..... 315
May festival..... 317
Memorial flowers..... 315
Noon luncheon, Monthly.... 314
Parsonage reception..... 314
"Produce" exhibit..... 316
Profitable programs, Suggestions for..... 315
Public service, The..... 314
"Sisters of Charity"..... 312
Social value of organizations 313
"Two cents a week"..... 312
Year book, A..... 314
Women's clubs in Churches... 318

Y

Yatman's C. H., revival meeting advice 242
Y. M. C. A. Health farm..... 310
Young people at the mid-week service 165
Young people need careful organization 89
"Conference board," The... 89

District and national training schools 90
Officers' meeting at parsonage 91
Pastor and plans, The..... 91
Young people of city and country exchange visits..... 104
Young people's city and district unions 92
Banquet with distinguished guest 92
City children to the country. 92
Mimeograph, Commonly owned 92
Neighborly social and devotional meetings..... 92
Revivals and personal workers' classes..... 92
Young people's committee meetings enlarged..... 95
Young people's devotional meeting 96
Ballot for attendance..... 102
Bible explained by an expert 99
Blank for monthly report... 101
"Class meeting," A..... 97
Collect timid testimonies.... 100
Committee members distribute tasks..... 100
Committeemen responsible a month 97
Correspondence testimonies. 99
Explain passage read by another 98
Hymn history assigned..... 98
Leaders developed..... 96
Personal workers' drill..... 99
Reporter bringing mid-week testimonies 97
Scripture quotations..... 98
Secretary's record..... 99
"Spelling match" for committed Scripture..... 100
Stereopticon to open service. 101
Street meetings suggested... 102
Subject outlined on blackboard 98
Sunshine contest..... 100
Young people's "Hall" or "House" 95
Young people's loyalty to Sunday night service..... 141
Young people's meeting leaders 96
Young people's missionary programs 289
Young people's social life, The 104
Animals on blackboard..... 111
Auction with beans and "ridiculous" boxes..... 108
Butterflies with paints..... 111
Calendar exhibition..... 107
Commencement receptions... 105
Contest by committees..... 104
Forming words..... 111
Membership list..... 111
Names on the back..... 110
"Older folk," The..... 110
Reception to reappointed pastor, A..... 106
Saucers, beans and matches. 110
Signatures in note books.... 111
Society divided, The..... 104
"State" receptions..... 105
Vacation fund, Wesleyan.... 105
Visit to suburban societies.. 104
Washington's birthday socials 107
"Yes" or "No" forfeit..... 110
Young people's society officers and members..... 93
Business meetings..... 95
Committee meeting tea..... 94
Delegates to district meetings 95
Inauguration banquet..... 94
Installation service..... 93
Membership contest..... 94
Membership directory..... 95
Motto texts suggested..... 93
News under designated departments 95
Special building, A..... 95
Young people's study classes.. 102
"Bible" text-book, The.... 102
Missions a practical illustration 103
Personal workers..... 103
"Tithe" encouragement..... 103
Young people's training schools 90

SEP 26 1906

BV
652

LIBRARY OF CONGRESS
0 020 539 790 5